

THE Instructor

MARCH 1967



Includes Memorized Recitations, Answers to Your Questions, Coming Events, and "The Risen Saviour"
Includes Sacrament Gems, Organ Music, and "Easter Morn."

THE MYSTERY OF A BUTTERCUP (Our Cover)

In springtime it is well for us to pause with Juliet Wilbor Tompkins who said:

*I thank Thee that the sight of sunlit lands
And dipping hills, the breath of evening
grass—*

*That wet, dark rocks and flowers in my hands
Can give me daily gladness as I pass.*

We need to walk into the country, over

the brown earth, through the wild flowers, shrubs, trees, and trailing vines; renew our enjoyment of life with the warm, friendly growing things

We may share the mysteries of the wild rose and buttercup with the ones we love. We may gather joy, receive faith and hope, rebuild inner tranquility, and gain new strength from these blessings and gifts which God has sent us.

© 1967 Deseret Sunday School Union of
The Church of Jesus Christ of Latter-day Saints

COVER REPRODUCED BY THE DESERET NEWS PRESS

Dates indicate time when enrichment material applies. First number is the month; second number is the day; number in parentheses is lesson number.

- Indicates material has value for the course or area.

A=Administration L=Library M=Music



THE
CHRISTUS
by Thorvaldsen.

CHRIST

THE ONE PERFECT GUIDE

by President David O. McKay

Truly, the time has come, as perhaps never before, when men and women should counsel together and in wisdom determine how the world may be made a better place in which to live.

To achieve this desired end, the first and most important step is to choose as a leader one whose leadership is infallible, whose teachings when practiced have never failed. In the present tempestuous sea of uncertainty, the pilot must be one who

(For Course 5, lesson of May 21, "The Meek Are Humble in Spirit" and "For of Such Is the Kingdom of Heaven"; for Course 9, lesson of April 16, "A Leader Serves the Lord"; for Course 13, lessons of April 16 and 23, "Service" and "The Kingdom of God"; for Course 19, lessons of May 7 and 28, "The Primitive Church" and "Spiritual Gifts"; for Course 27, lessons of April 30 and May 28, "Conditions of Membership" and "Obedience"; to support family home evening lessons 6, 8, and 9; and of general interest.)

through the storm can see the beacon in the harbor of peace.

The Church of Jesus Christ of Latter-day Saints proclaims that there is but one such guiding Hand in the universe, but one unfailing Light, and that is the Light of Christ who said:

... I am come that they might have life, and and that they might have it more abundantly.
(John 10:10.)

An active, sincere faith in the basic teachings of Jesus of Nazareth is the greatest need of the world.

(Continued on following page.)

Because many reject this truth, there is all the more reason why sincere believers should proclaim it.

A Promise and a Fact

The ultimate purpose of Christianity is to develop honorable, upright individuals in an ideal society known as the Kingdom of God. No one, not even the unbeliever, can gainsay this as a most worthy goal. True, nearly two thousand years of trial have failed to bring about even an approach to the realization of either the perfecting of the individual or the establishing of an ideal society. Christianity, as summarized in the divine admonition, "Love the Lord thy God . . . and thy neighbour as thyself," has never yet really been accepted and practiced by the nations of the world. (See *Luke 10:27*.)

As the first essential to a better world, we declare with the Apostle Peter that ". . . there is none other name under heaven given among men, whereby we must be saved." (*Acts 4:12*.)

On one of the most solemn occasions of His entire ministry, Jesus said to His chosen Twelve:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. (John 16:33.)

These significant words contain both a promise and a statement of fact. The promise: *If men will hearken to His words they will find peace.* The fact: *In the world there is tribulation.* There is also an implication that each is dependent upon the attitude and actions of men themselves.

He came to redeem the world from sin. He came with love in His heart for every individual, with redemption and possibility for regeneration for all. By choosing Him as our ideal, we create within ourselves a desire to be like Him, to have fellowship with Him. We perceive life as it should be and as it may be.

The Individual Is Supreme

Jesus always sought the welfare of the individual, and individuals grouped and laboring for the welfare of the whole in conformity with the principles of the Gospel constitute the Kingdom of God. Jesus' regard for personality was supreme. "The ideal social state, which He described as the Kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbors."

The goal that Jesus Christ always set before His followers was the emancipation of men and women from greed, from anger, from jealousy, from hatred,

from fear; and in their place he hoped to bring about a complete and normal development of the individual's divine powers through right thinking and unselfish, efficient service.

Peter, the chief apostle, the indefatigable Paul, the Prophet Joseph Smith, and other true followers of the Risen Lord recognized in Him the Saviour of the individual, for did He not say, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man"? (*Moses 1:39*.)

A Glorious Relationship

Each one of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without the inspiration of God, without realizing that he grows from within, not from without.

Jesus proclaimed that men and women fail to live truly, and really amount to nothing, unless they have spirituality. The spiritual force underlies everything, and without it nothing worthwhile can be accomplished. Jesus taught that a man cannot be true to himself without being true to his fellowmen. Neither can a man be true to his fellowmen without being true to himself.

To all who believe in the living, personal Christ and His divine truth, life can be so delightful and beautiful. It is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's creative plan. There are none so poor, none so rich, sick, or maimed, that they may not be conscious of this relationship.

He promised no material rewards, but He did promise perfected, divine manhood. And with that divine manhood comes the resultant true happiness.

Christ is the Light of humanity. In that light man sees his way clearly; when it is rejected, the soul of man stumbles in darkness. It is a sad thing when individuals and nations extinguish that light—when Christ and His Gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God's goodness and its lack of faith in the teachings and doctrines of the Gospel.

Our Ideal

Jesus' teachings may be applied just as efficaciously to social groups and national problems as to individuals if men will only give them a trial. The spirit of the world is antagonistic to the establishment of peace. Peace can come to the world only through obedience to the Gospel of Jesus Christ.

The Gospel, the glad tidings of great joy, is the true guide to mankind; and that man or woman is happiest and most content who lives nearest to its teachings, which are the antitheses of hatred, persecution, tyranny, domination, injustice—actions which foster tribulation, destruction, and death throughout the world. What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the Gospel of Jesus Christ is to the sorrowing souls yearning for something higher and better than mankind has yet found on earth.

Members of the Church and all other people are under obligation to make the sinless Son of Man their ideal—the one perfect Being who ever walked the earth:

Sublimest example of nobility
 Godlike in nature
 Perfect in His love
 Our Redeemer
 Our Saviour
 The Only Begotten Son of our Eternal Father
 The Light, the Life, the Way.

Our Heartfelt Convictions

Great minds in all ages who have contributed to the betterment of mankind have been inspired by noble ideals.

History is replete with men who, as Wordsworth expresses it, "By the vision splendid, were on their way attended."

J. A. Francis wrote a tribute to Christ as follows:

... When we try to sum up his influence, all the armies that ever marched, all the parliaments that ever sat, all the kings that ever reigned, are absolutely picayune in their influence on mankind, compared with that of this one solitary life.¹

The highest of all ideals are the teachings and particularly the life of Jesus of Nazareth, and that man is most truly great who is most Christlike.

What you sincerely think in your heart of Christ will determine what you are, will largely determine what your acts will be. No person can study His divine personality, can accept His teachings, or follow His example, without becoming conscious of an uplifting and refining influence within himself. In fact, every individual may experience the operation of the most potent force that can affect humanity. Electricity lightens labor in the home, imprisons alike on a disc the warbling tones of the mockingbird and the convincing appeal of the orator. By the turn of the switch, it turns night into day. The possibilities of the force resulting from the breaking up of the atom seem to be limitless either for the destruction or the blessing of life. Other greater forces are already in use.

None, however, is so vital, so contributive to the peace and happiness of the human family as the surrendering of our selfish, animal-like natures to the life and teachings of our Lord and Saviour, Jesus Christ.

¹James Allen Francis, *The Real Jesus and Other Sermons*; Judson Press, Valley Forge, Pennsylvania, 1962; page 123. Library File Reference: JESUS CHRIST.

INSTRUCTOR STAFF

- | | |
|---------------------------------------|-------------------------------------------------|
| EDITOR: | • Interim Instructor Committee: |
| President David O. McKay | • Lorin F. Wheelwright, chairman, Richard E. |
| ASSOCIATE EDITORS: | • Folland, Marie F. Felt, A. William Lund, |
| Gen. Supt. David Lawrence McKay | • Leland H. Monson, Alexander Schreiner, |
| Lorin F. Wheelwright | • Lorna C. Alder, Vernon J. LeeMaster, Claribel |
| BUSINESS MANAGER: | • W. Aldous, Melba Glade, Henry Eyring, Clar- |
| Richard E. Folland | • ence Tyndall, Camille W. Halliday, Margaret |
| MANAGING EDITOR: | • Hopkinson, Mima Rasband, Edith Nash, Alva |
| Burt Shephard | • H. Parry, Bernard S. Walker, Lewis J. Wal- |
| EDITORIAL ASSISTANTS: | • lace, Howard S. Bennion, Herald L. Carlston, |
| Virginia Baker | • Bertrand F. Harrison, Willis S. Peterson, |
| Goldie B. Despain | • Gredlon L. Nelson, Jane Hopkinson, G. Robert |
| RESEARCH EDITOR: | • Ruff, Anthony I. Bentley, Marshall T. Burton, |
| H. George Bickerstaff | • Calvin C. Cook, A. Hamer Reiser, Robert M. |
| ART DIRECTOR: | • Cundick, Bertrand A. Childs, Thomas J. |
| Sherman T. Martin | • Parmley. |
| CIRCULATION MANAGER: | |
| Joan Barkdull | |
| SUBSCRIBER-RELATIONS DIRECTOR: | |
| Marie F. Felt | |
| INSTRUCTOR SECRETARY: | |
| Amy J. Pyrah | |
| CONSULTANT: | |
| A. William Lund | |

Published by the Deseret Sunday School Union of The Church of Jesus Christ of Latter-day Saints, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1102, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1967 by the Deseret Sunday School Union Board. All rights reserved.

Thirty to forty-five days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included. Also, report the new postal ZIP Code number.

Mail subscriptions to *The Instructor*, 79 South State Street, Salt Lake City, Utah 84111. Subscription price is \$3 per year paid in advance. Single issues, 35 cents each.

Bound volumes sell for \$6.75 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issues, binding charge is \$3.75.

NEXT MONTH IN YO

A CAPSULE GUIDE FOR HOME TEACHERS AND PARENTS TO STIMULATE ATTENDANCE AT SUNDAY SCHOOL

Lessons for the month of April

A Gospel of Love COURSE 1 (age 3)

Little children should become aware of their Heavenly Father's creations. April lessons help them to learn gratitude for this wonderful world, with its plants and animals, and then shows them how to express such feelings in tender, thankful prayer.

Beginnings of Religious Praise COURSE 1a (age 4)

Does our Heavenly Father really love me? Children will be helped to find an answer to this universal, but sometimes unspoken, question. They will be helped to learn that their Heavenly Father loves them because He planned a way for them to have such things as water to drink and to use for bathing, and for its use by the birds and animals and plants, too. The children will learn that they should go to their Heavenly Father's house to thank Him for all the things He gives them.

Growing in the Gospel, Part II COURSE 3 (ages 5, 6)

What good does the priesthood of God do us? This class will be taught that blessings and power are given to those individuals who learn the Gospel, and who love their Heavenly Father and Jesus and obey their commandments. These great blessings and the literal power to accomplish them are given to Church members to bless all the people of the world.

Living Our Religion, Part II COURSE 5 (ages 7, 8)

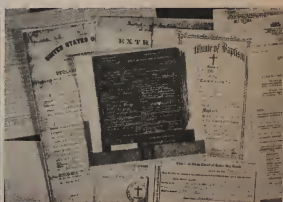
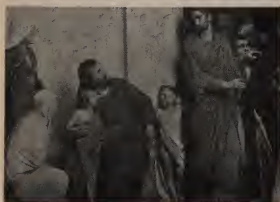
YOU are a special person! This is the vital message of Course 5 in April. Children will be helped to realize the many qualities which make each child special—special to his family, his friends, his teachers, his neighbors, and his Father in heaven.

History of the Church for Children COURSE 7 (ages 9, 10)

Which of Joseph Smith's prophecies have been fulfilled? Why does the Church need more buildings? Can we really find safety in following the leaders of the Church? What real benefits are there in being loyal and obedient in everyday situations? These and other thought-provoking questions will be discussed in April.

Scripture Lessons in Leadership COURSE 9 (ages 11, 12)

Homing Devices! A Chinese emperor who lived 1,700 years ago had a compass attached to his carriage. Mariners use a variety of methods to guide them to port. Some anti-aircraft missiles have homing devices to keep them on target. Our Heavenly Father also uses a great number of homing devices for our use in returning to Him.



OUR SUNDAY SCHOOL

History of the Restored Church COURSE 11 (ages 13, 14)

Church members who had been part of the Mormon Battalion were the first to discover gold at Sutter's Mill in California; and another member of the Church, Sam Brannan, made the first public announcement of the strike in his San Francisco newspaper. Other exciting stories about the Battalion, early California Mormons, and the handcart companies dominate April lessons.

Principles of the Restored Church at Work COURSE 13 (ages 15, 16)

The whole plan of salvation and eternal progression is based on service—what someone has done, or will do, for someone else. Obedience, service, and a testimony of the Gospel are fundamental to our happiness. Fundamental to a testimony is the witness of the Holy Ghost or Spirit of Truth, the only means by which we can gain a testimony. April lessons discuss these truths.

Life in Ancient America COURSE 15 (ages 17, 18)

He foretold the future, and he was a good teacher. This is said about Nephi. The things he taught are as modern as tomorrow's newspaper. His leadership qualities are outlined as guides to us. Nephi's firm testimony that Jesus is the Christ is given.

The Articles of Faith COURSE 19 (ages 19-22)

The principles of truth! If you fully understand baptism for the dead, understand the functions of the Holy Spirit, completely appreciate what happens when you partake of the sacrament, know what

is meant by authority in the ministry, and can explain the connection between foreordination and pre-existence, then perhaps you can afford to stay away from April lessons. But attend anyhow. You can be of great help to the teacher!

Gospel Living in the Home COURSE 25 (adults)

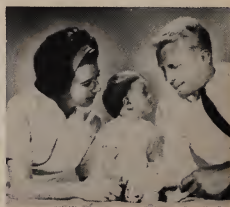
Are you trying to escape responsibility? Most people do try at times. April lessons in this class will offer help to tackle and master many of the responsibilities which come to parents. These include: learning how much freedom to give children, how to train them to obey, and how to present Gospel ideas to the family.

The Gospel in the Service of Man COURSE 27 (adults)

Man does NOT stand alone on the earth. He can have constant communication with his Creator, for the communication channels are always open. These channels will be discussed so that students can understand them and learn how to use them for their eternal spiritual benefit. The true and accurate concept of the Godhead—God the Father, Jesus Christ (Jehovah), and the Holy Ghost—will be discussed also.

A Marvelous Work and a Wonder COURSE 29 (adults)

"... He shall teach you all things . . . he shall testify of me . . . he will guide you into all truth . . . he will reprove the world of sin. . . ." All these things are part of the mission of the Holy Ghost. These and many more Gospel principles concerning the Spirit of Truth will be discussed in April lessons.





Painting by Doug Jordan.

The Welfare Program of the Church demonstrates one aspect of how organization helps men to help one another. The above family in a disaster area will be aided by arrival of Church welfare supplies.

THE CHURCH IS ALSO ORGANIZED CONCERN

by Neal A. Maxwell

God's grand, over-arching purpose—"to bring to pass the immortality and eternal life of man"—has required specific implementation. Just as man was in a predicament after the Fall, helpless to save himself without Jesus' atonement (which is the central fact of all human history) man—by himself—could not take full advantage of this atonement.

If God's plan simply called for a religion in which man occasionally achieved a good "feeling" or in which he expressed random awe, many might try to "go it alone." But pure religion requires much more of man; therefore man must be aided by the Church.

Our Circles of Concern

We are familiar with the reasons for a Church which stresses doctrines, ordinances, and authority. And we should be; for it is through the intelligent interplay of true doctrine, valid authority, and efficacious ordinances that the path is made both possible and clear to man. But the Church is also a way of organizing our concern and love, a way of enhancing the quality of our worship, and a way of accelerating our individual growth. So important was this growth that God, knowing perfectly the risks, the pain, and the tragedy inherent in life, was nevertheless willing to trust us to each other's imperfect care.

Without the Church, how many of us would have sent supplies to needy Chileans a few years ago after the earthquakes there? If we were not called as home teachers, how many of us would take a constant interest in the families of our neighbors? If there were no MIA, how many of us would get meaningfully involved in aiding young people? If there were no prodding from the Church, how many of us would fast or give regularly to the poor? By organizing our concern we become more involved, more effectively involved, enlarging our circles of concern.

These are very appropriate goals in terms of the Divine Captain, whose servants we seek to be, about whom G. K. Chesterton observed: "... No myster-

ious monarch, hidden in his starry pavilion at the base of the cosmic campaign, is in the least like that celestial chivalry of the Captain who carries his five wounds in the front of the battle."¹

A Powerful Influence

Obviously, any Church—even one with divine doctrine, authority, and ordinances—will reflect some of the individual imperfections of its people. But because of the opportunities we have of working and growing together in the Church, we have learned to overlook and accept the human frailties and weaknesses of our fellowmen. The similarity of our experiences in the Church maximizes our chances to learn: sometimes we delegate, often we are delegated; we mourn and are mourned; we speak and we listen; we lead and we follow; we witness and are witnessed to; we love and are loved.

In meeting such basic human needs as acquiring a feeling of belonging, achieving security, developing a healthy relationship with authority, and realizing personal achievement, the Church offers us all special and specific opportunities. When these basic human needs are not met, the harsh consequences can be alienation, low self-esteem, rebellion, or apathy and boredom. One of the most powerful yet subtle influences of the Church is the institutional insistence that we become as good as we unconsciously want to become. Of course, we can insulate ourselves from this insistence if we wish. But, again and again, the Church offers a chance to improve; countless choices remind us of the gift of agency and the relationship of our agency to the atonement.

Finally, when we falter or get discouraged, the Church offers us service to others, the renewal of our covenants, and a panorama of "models" who have prevailed and are evidence of the fruits of faith and the holiness of hope. And as we encounter the mist-shrouded portions of life's pathway, we can grasp the "iron rod"—the word of God which we find in The Church of Jesus Christ of Latter-day Saints.

¹G. K. Chesterton, *The Everlasting Man*; Doubleday Image Book, Garden City, New York, 1955; page 242.
Library File Reference: MORMON CHURCH.

(For Course 13, lesson of April 30, "The Church"; for Course 27, lessons of March 5 and April 16, "The Plan of Salvation" and "Why A Church?"; for Course 29, lesson of March 19, "Church of Jesus Christ"; to support family home evening lesson 9; and of general interest.)

"What motivates Mormon missionaries?" the world asks, and the government-owned British Broadcasting Corporation sends cameramen and reporters to Salt Lake City to learn the answers.



BBC EXPLAINS MORMONISM TO BRITISHERS

*by Richard W. Maycock**

"How do you prepare your young men for missionary service?"

This question was asked in my Chicago office by an official of the youth organization of a large Protestant denomination.

"But even more important," my visitor asked, "how do you get them to accept a missionary call at the very age when they are in college, having fun, and possibly in love?"

These questions have been asked by many thoughtful people in many places.

That Oasis in the Desert

One of the most recent persons to ask the questions was Roger Mills of Bristol, England, a

newsman for the British Broadcasting Corporation. As he reported the news in his own country, he became aware that church attendance there was declining. He knew that congregations were shrinking, and some churches were disbanding. He knew that some ministers had lost their faith, and others were questioning the fundamental doctrines of Christianity.

And then, like an oasis in the desert, Mr. Mills found in his own city a church that was flourishing. Membership was increasing, new chapels were being constructed. And it was a religion that appealed to youth as well as adults. He wondered "Who are these people and whence came their vitality?"

(For Course 1a, lesson of May 7, "Our Church Is Growing"; for Course 9, lessons of April 16 and May 14, "A Leader Serves the Lord" and "A Leader Does Not Put Off"; for Course 11, lesson of May 28, "Present Missionary System"; for Course 13, lesson of April 16, "Service"; for Course 27, lesson of May 21, "The Organization of the Church"; to support family home evening lesson 8; and of general interest.)

*Richard W. Maycock is Church broadcast program coordinator at KSL and a member of the Priesthood Genealogical Committee. He served as Northern States Mission president (1960-63). Brother Maycock and his wife, the former Mary Elise Skye, live in Monument Park 18th Ward, Monument Park Stake. They have six children. He attended University of Utah and University of Washington, and graduated "With Distinction" from George Washington University (1934).

He learned that they were Mormons, and his editor asked him to do a short feature for telecast by the BBC. In the process, Mr. Mills learned that some of the vitality came from young men serving two years as volunteer Mormon missionaries—most of them from the United States. He met President Ray H. Barton, Jr., of the Southwest British Mission, and he also met some of the young missionaries. He talked with them, he tracted with them, he watched them in action.

Mr. Mills learned that what was happening in Bristol was also happening in many other places in the world, and further, that there were more than 11,000 adult missionaries of all ages, most of them young men.

Questions filled the mind of this television journalist. How could a relatively small group like the Mormons afford to send out so many missionaries? How were these missionaries trained? What motivated them to spend two years in missionary service at a time when most young men had their minds on education, careers, and marriage? And what did they find so important about Mormonism that they wanted to spread it throughout the world?

Visits From A Newsman

How was he to learn the answers to all his questions? The best way, he thought, would be firsthand; and so he asked his editor for permission to film and tape the answers in Salt Lake City for broadcast on British radio and television. When he received approval, arrangements were made through Elder Mark E. Petersen for Mr. Mills to come to Church headquarters to film and tape his program.

The first week in Salt Lake City was spent observing the Church in action. Mr. Mills was taken to several Primary meetings. He visited the boys' classes and heard the lessons being taught. He visited several MIA sessions, attended scout meetings, and listened to class discussions. He also saw many youth activities—sports, dancing, singing, and drama. He visited a Sunday School and was invited to speak briefly at the conclusion of a sacrament meeting.

He attended the Tabernacle Choir broadcast, saw Welfare Square, the Granite Mountain Records Vault, and the Beehive House. He was invited into the homes of members for dinner, family evenings, and firesides. And all the time he was asking questions. He was surprised to find that almost everyone he met either had been in England, had English ancestry, or inquired about missionaries in England.

Parts of several days were spent in the Mission

Home where approximately 300 missionaries were attending a week-long training period before departure for their fields of labor. Since many elders have had a year of college, Mr. Mills was taken to Brigham Young University where he visited the accelerated foreign language classes for missionaries.

By the end of his first week, Mr. Mills had been exposed to most of the organizations and programs from which missionaries receive the training and incentive to accept a missionary call and help proselyte the Gospel throughout the world.

Some Answers Filmed and Taped

Two BBC cameramen then arrived to film scenes from which the television program would be prepared.

Mr. Mills decided to film a boy in Primary opening exercises and in his class. Then he filmed the boy's older brother in various MIA situations. Nothing unusual was prepared. Mr. Mills just taped and filmed the regular activities and class discussions.

A new missionary who had been assigned to the Southwest British Mission and who resembled the two brothers, was then selected for a part in the film. He was filmed in activities at BYU (he had actually spent his freshman year there), including participation in a devotional assembly. Film footage was taken of this elder participating in various sports at Deseret Gym. Many activities in the Mission Home were filmed. Finally, the elder was photographed leaving the Assembly Hall after the testimony meeting, walking through Temple Square and out on to a Salt Lake City street.

Mr. Mills and his cameramen then flew back to England and a few weeks later photographed this same elder walking down a street in Bristol with his companion. Other pictures were taken of the elder actually engaged in various types of missionary work. Thus, a film was created to show the "follow-through" in the development of a Mormon boy to manhood.

The broadcast of this radio and television program in a country from which many converts have come, beginning with the days immediately following the restoration of the Church, should result in even more Britishers being receptive to the message of the missionaries. At least they will have the opportunity to see how Mormonism in action influences the lives of its young people and gives them the testimony and desire to share the truth and benefits of the Gospel with their fellowmen.

Library File Reference: MISSIONARIES.

"IF YE HAVE LOVE"

Suggested Lesson for Stake Conference Sunday, Second Quarter

TO THE TEACHER: On stake conference Sunday during the second quarter of 1967, this article should be used as a uniform lesson for Senior Sunday Schools. Teachers may adapt the material and give varying emphases as they see fit, to meet the needs of their classes.

OBJECTIVE: *To develop in each individual the realization that true brotherly love, which is unconditional love, is the essential quality of a follower of Christ, so that each will desire to cultivate this love in his own feelings and activities of life.*

During the precious moments which Christ spent with the faithful Eleven between the time of the Last Supper and His betrayal in Gethsemane, He gave parting instructions and counsel which seemed to sum up all that He had been teaching them during His earthly ministry:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:34, 35.)

This trait of love and concern for others was to be a distinguishing characteristic for the followers of Jesus, because it was in sharp contrast with other doctrines and philosophies of that day. As Jesus had loved all men, he taught His followers likewise to extend love to all—even in a world where it was customary to be hateful and hostile to the stranger, and sometimes harsh to one's brother as well. Earlier, in the Sermon on the Mount, He had made clear that one's giving of love should not be limited to those who would give love in return, but that it should be given freely to all—even to one's enemies.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:43-48.)

Here Jesus set forth a shining objective for every disciple of the gospel of love: to become perfect in showing love to all men—whether just or unjust, deserving or undeserving—even as the Father is perfect in giving His boundless love to all.

On another occasion, in teaching the meaning of the two great commandments—love of God and love of fellowman—Jesus used the vivid parable of the Good Samaritan. This gave even the lawyer who tempted Him an unmistakable illustration that to love a neighbor meant to give compassion and succor to any man in need, yes, even to a stranger who has no personal relationship to you. (See *Luke 10: 29-37.*) This is unselfish regard for any neighbor, of any religion or race, anywhere.

Paul, the missionary apostle, later emphasized the essentiality of love in the life of a Christian. Speaking of love, which he termed *charity* in the first epistle to the Corinthians, he placed its importance above that of the qualities of eloquence, prophecy, knowledge, and even faith. Then he pointed out some of the characteristics of charity:

Charity [pure love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. . . . (I Corinthians 13:4-8.)

When one analyzes the implications of the love which Christ taught, it becomes evident that it is a touchstone for all human virtues. If one truly loves his neighbor and his family, he will practice consideration, patience, humility, compassion, and purity. If an entire society lives in this kind of brotherly love, as did the Nephites after Christ visited among them on the American continent, the result is a harmonious state of joy and progress.

How great is the need for the gospel of love in the world today! How tragically it is beset by the myriad ills of idleness, greed, anger, pride, hatred, lust, vice, and violence! Our day would seem to be part of the "perilous times" which Paul foresaw when men are:

. . . Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, . . . lovers of pleasures more than lovers of God. (II Timothy 3:2-4.)

These traits, significantly, are the opposites of love and charity. All these degrading traits could be dispelled by Christian love—charity.

In the dispensation of the fullness of times, more than two thousand years after Jesus taught

His message of love, there is still a vital need for all those in the latter-day kingdom who would be known as His disciples to "have love one to another."

Questions for Discussion:

1. How is the quality of unselfish love developed in the individual? What contributions are made to it by the example of parents, by teachings in the home, by experiences in Sunday School and other auxiliaries?
2. In what kinds of service in the Church can one develop and show brotherly love? In what other service can it be shown?
3. How can the qualities of brotherly love help such problems as crime, delinquency, drunkenness, drug addiction, divorce, poverty, or war?
4. What can I do this week to show more compassion, concern, and charity for others?

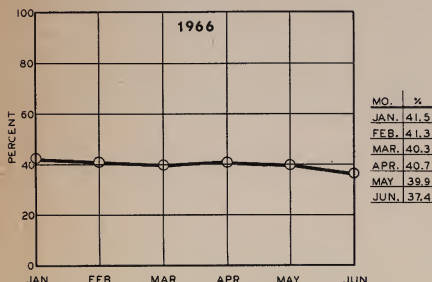
5. What positive traits can I cultivate to replace such habits as fault-finding, gossiping, discourtesy, and self-pity?

—Oliver R. Smith.

References:

- "We'll Keep a Welcome," by Elder Marion D. Hanks; *The Instructor*, June, 1965, pages 253-255.
 "Love and Service," by Leland H. Monson; *The Instructor*, January, 1966, pages 38-39.
 "Love Thy Neighbour as Thyself," by Leland H. Monson; *The Instructor*, April, 1966, pages 156-157.
 "Boys To Save!" by Burl Shephard; *The Instructor*, July, 1966, pages 258-261.
 "Be Ye Kind," by Addie J. Gilmore; *The Instructor*, July, 1966, pages 270-271.
 "A Wonderful Story of Love," by William E. Berrett; *The Instructor*, July, 1966, pages 278-279.
 Library File Reference: CHARITY.

STATISTICS INTERPRETED



SUNDAY SCHOOL ATTENDANCE

January - June, 1966

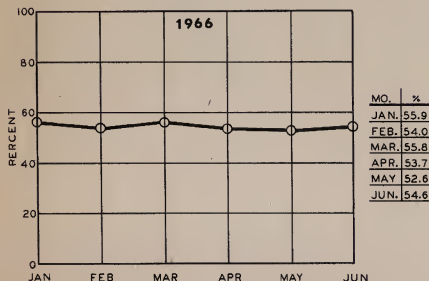
(This chart replaces the one shown in error in the February issue.)

The Secretary's Corner by Wallace G. Bennett

Sunday School attendance in the stakes of the Church during the first six months of 1966 averaged 40.18% of the active and potential members actually enrolled in Sunday School, according to the *Semi-annual Statistical Report of the Deseret Sunday School Union*.

The average number attending Sunday School in the stakes of the Church during the first six months of 1966 was 747,055, compared to 733,803 for the similar period in 1965. The number enrolled in the stakes climbed from 1,814,883 during the first six months of 1965 to 1,859,114 in the first six months of 1966.

This increase in enrollment in 1966 over that of 1965 kept the average attendance figure of 40.18% for 1966 just slightly under the 1965 percentage of 40.43%. Attendance for the full year 1965 was 39.56% of the enrollment in the stakes.



ATTENDANCE AT PRAYER MEETING

January - June, 1966

This is as reported to the general board and is taken from the 1966 *Semi-annual Statistical Report of the Deseret Sunday School Union*.

Prayer meeting is intended to create a spiritual atmosphere for teachers and other members of the Sunday School faculty.

It is hoped that the spirituality created at this meeting will carry over into the Sunday School worship service and classes.

Teachers need added spirituality—both for themselves and as inspiration for their students.

Some important, short announcements are also made at prayer meeting. A teacher who misses prayer meeting may not know what is going on in the Sunday School.

—Wallace G. Bennett.



Photos by H. Armstrong Roberts.

In the realms of mathematics, physics, and engineering, obedience to scientific laws results in material progress to the benefit of mankind. Obedience is simply compliance with truth, one scientist has said. Jesus declared: "Ye shall know the truth, and the truth shall make you free." —John 8:32.

OBEDIENCE

by Herbert F. Smart*

No lasting progress is made, either by individuals or by nations, except through obedience—obedience to truth, which is obedience to God. This truth is expressed in the laws of nature, the laws of mathematics, the laws of man, and the laws of life.

We live in an orderly world. The world appears to be disorderly only as we ourselves, either unknowingly or perversely, transgress the laws which govern all things. Elder John A. Widtsoe said:

Obedience is nothing more than compliance with truth. Truth is of no consequence to a man if it is not used. The moment truth is used, obedience begins.¹

This was expressed by Jesus when He said:

And ye shall know the truth, and the truth shall make you free.

Results of Disobedience to Nature's Laws

To adhere to nature's laws is to create a rapport with all creation. Disobedience to nature's laws results in a suffering not only for mankind, but for all of God's creations and creatures.

Disobedience to the self-cleansing action of lakes and streams by discharging wastes into them not only destroys natural beauty but can jeopardize and destroy those of God's creatures, including man, dependent upon pure water for life itself.

Indiscriminate use of pesticides and insecticides on field, farm, or forest destroys life that is both beneficial as well as harmful to man. Indiscriminate spraying will destroy not only the harmful beetle but the beneficial honey bee; and if the honey bee is destroyed, not only is a producer for man's needs

(For Course 5, lesson of March 12, "We Have Been Given the Right To Choose"; for Course 9, lesson of April 23, "A Leader Is Obedient"; for Course 13, lesson of April 9, "Obedience"; for Course 15, lesson of March 12, "Jacob"; for Course 19, lessons of February 5 and March 5, "Free Agency" and "Faith and Works"; for Course 25, lessons of April 23 and 30, "Obedience" and "How Much Freedom"; for Course 27, lesson of April 30, "Conditions of Membership"; to support family home evening lessons 1 and 6; and of general interest.)

*Brother Herbert F. Smart is Director of Finance for the State of Utah. He is also vice president of the National Wildlife Federation. He has attended Brigham Young University and George Washington University School of Law, where he earned his LL.B. in 1938. He is a board member of the Central Utah Water Conservancy District. He married the former Edna Lynn and the couple have three children. They live in the Grandview Ward, Wilford (Utah) Stake.

¹M. Lynn Bennion and J. A. Washburn, *Principles of The Restored Church at Work*; Deseret News Press, Salt Lake City, Utah, 1962; page 80.

lost, but the pollination of many forms of flora is prevented, also to man's loss.

Unwise grazing on precious watersheds results in floods, erosion, and destruction of natural beauty; whereas obedience to nature's law of natural growth to assure soil stability not only prevents erosion but assures clear streams and adequate ground-water.

In the realm of mathematics, physics, and engineering, obedience to scientific laws results in material progress to the benefit of mankind.

For centuries, man's impounding of water was limited to earth and timber, much like the beaver. It was not until man, in obedience to scientific law, discovered the element of cement and concrete and then further learned that an arch dam would divert pressure to canyon walls, that he was able to build permanent diversion structures which would impound large bodies of water for irrigation, hydro-electric power, culinary, and recreational needs. Obedience to these natural laws now brings us the benefits of Hoover Dam and Lake Mead, Glen Canyon Dam and Lake Powell, Flaming Gorge Dam and its lake, and many others.

Freedom and Responsibility

Obedience to a truth once learned is also the road to truths which lie still beyond. As stated by Aeschylus:

Obedience to truth known is the king's highway to that which is still beyond us.

And again,

Obedience is the mother of success and is wedded to safety.

Through centuries man has struggled to perfect a form of government compatible with Christian principles. Through our democratic society there has evolved a government of maximum individual freedom, under God, consistent with social mores. But freedom is not just a one-way street; with every freedom there lies a responsibility—a responsibility to assure to every other person the same freedom. No man or nation can be truly free that denies a like freedom to his neighbor. As was stated by Seneca:

We are born subjects, and to obey God is perfect liberty. He that does this shall be free, safe, and happy.

To secure freedom for the individual, the Bill of Rights was placed in the Constitution of the United States. But to prevent unbridled freedom of one individual from encroaching upon the legitimate freedom of another, criminal laws are enacted. Obedience to the laws of society assures one's own freedom, whereas transgression of society's laws not only destroys individual freedom but weakens the pillars that support a Christian society. It should be borne

in mind always that true obedience must be from love and not from fear if one is to attain true freedom of the spirit. Aristotle expressed it this way: "Wicked men obey from fear; good men, from love."

The sophist would argue that such obedience is blind obedience and not rational, but nothing could be further from the truth.

Choices and Judgments

Life is a continual experience of making choices and judgments. In the short span of a lifetime, one cannot assimilate the wisdom and knowledge to independently make the best decisions under all circumstances. The rules of society are the result of choices and judgments made by wise and learned men over all the recorded history of mankind. These rules are the best of their experience; and it is from these that society has charted rules of conduct to vouchsafe a happy, healthful, and productive life.

To be disobedient to these rules is to pit one's limited experience and learning against the combined wisdom and divine guidance of such great teachers as Moses, Solomon, Jesus the Christ, the Apostle Paul, Joseph Smith, Brigham Young, and others both ancient and modern.

To be disobedient to society's rules of conduct is to say that Washington, Jefferson, Franklin, and Marshall, as well as Abraham Lincoln and other great Americans, did not understand essential freedom and liberty.

Obedience, then, enables us to call on the experience of all the great leaders of mankind to help us make the best choices in our own lives. Obedience enables us to assume a rapport with all of God's creation and all of His creatures—obedience to natural law assures material progress. Obedience to law is obedience to the wisdom accumulated through the ages. Conforming to the mores of society is to accept on faith that which our progenitors learned is truth. Obedience permits each of us to build his own life; to assure physical and spiritual growth and happiness. And the rule of obedience applies to each, regardless of his station or material circumstances; and each of us has the opportunity of choosing well by adherence to the laws of truth.

*Isn't it strange that princes and kings
And clowns that caper in saundrust rings
And common folks like you and me
Are builders for eternity?
To each is given a bag of tools
A shapeless mass and a book of rules:
And each must make ere life has flown
A stumbling block, or a stepping stone.²*

—Anonymous.

²Leo J. Muir and George Muir, Jr., *Muir's Thesaurus of Truths*; Deseret News Press, Salt Lake City, Utah, 1937; pages 85-86. Library File Reference: OBEDIENCE



Art by Dale Kilbourn.

TALKING TOGETHER*

by Elliott D. Landau

"When it gets human, then we'll speak to it." This was the half-humorous reply of a mother to a friend who inquired why she was so silent as she fed, bathed, dressed, and diapered her seven-month-old baby.

The 17-year-old daughter of a successful psychiatrist was asked by her school teacher what she would like most in the world. Her answer was, "To be my father's patient."

Seeds of Communication

In the first instance, simply because the child was an "infant" (meaning without speech), this mother thought that communication was unimportant, if not impossible. Though no recognizable speech response is possible at this age, the warmth of the mother's voice and its tones of tranquility evoke coos and gurgles which are in fact the beginnings of speech. Research evidence makes a strong case for early verbal communication with children. Gone are

all notions that until speech is developed we maintain silence as we work with our children in that first year of life. The seeds of "real" and "verbal" communication are sown early.

Let's return to the statement made by the psychiatrist's daughter. In all highly industrialized societies (the United States, Germany, Japan, Italy, and Russia) there develops a strong, aggressive, middle-class group whose lives are dominated by a single motive—the attempt to achieve material success and thus provide for the family the better things of life. In affluent America the disease "ever-onward-and-upward" often hurries lives and fills them with things to do and places to be, so that children still immune to the malady know only the backs of their fathers as they nightly see them on their way somewhere.

It is quite coincidental that the years when a real communication with our children is most easily possible and needed, are the very years a man needs to work or study his hardest in order to provide the

(For Course 25, lessons of March 19 and April 9, "Learning Processes That Affect Behavior" and "Foster Your Child's Development"; for Course 27, lesson of April 16, "Man's Communion with God"; and of general interest.)

*The contents of this article came from a closed-circuit TV presentation to 23 schools in the Granite School District Wasatch P.T.A. Council, November 14, 1966.

best and the most for his family. The wisdom of the family home evening program is fairly evident, isn't it? It is a program which responds to the prevailing tempo of modern times and guarantees to children at least one evening a week some kind of communication with their parents. If it becomes the *only* time to talk in a home, its effectiveness will be diminished. When this young lady said she wanted to be her father's patient, she was telling her teacher she wanted and needed some of her father's time. Let us examine the concept of time with children, and its relation to communication.

A Home Dropout

A familiar cartoon shows a husband and wife at the breakfast table (by the way, a wonderful time to communicate with children is at any meal time—it seems as though full stomachs encourage talk), he with the newspaper propped before him, she discontentedly biting away at the meal and asking, "Isn't breakfast fun? Just the two of us, alone, together?"

There seems to be some confusion in people's minds between being present and being communicative. Could you be a home dropout? Someone once said that most of the dropouts in schools are still sitting there—they have dropped out mentally and emotionally. The fact that a family simply occupies the same territory for the same period of time is not any assurance that anything such as communication is going on. Most folks can recall how someone in their family simply occupied time and space, and little else.

To effectively communicate in the family requires a series of conscious acts, of premeditated behavior. The absolute necessity of keeping the channels of response open between people who share the same world (note here how we expand the concept of communication to include not only the immediate family but all those with whom we come in contact) is attested to not only by the nature of divorce complaints, but by the rapid division of the world into two or three armed camps because none heed the admonition, "Come now, and let us reason together. . . ." (Isaiah 1:18.)

The Architects of Environment

Reasoning is a conscious process, even as communication is. Before we can reason we must know

that we need to do so, and we must arrange to sit down together. Mothers and fathers are the architects of the environment which prevails at home. Allow me to suggest some deliberate parental behavior which will set the stage for this talking-together (children tell us they are "talked at") becoming a creative and conscious part of the home architecture.

First, ask yourself each evening if, during that day, you communicated with every one of your children. Next, try to ascertain what the quality of that communication was. Was most of what you said constructive, directing, and punitive? Research evidence tells us that the greater share of contact with our children is negative and implies criticism. You can consciously monitor your responses and shift from the negative to the positive if you will but watch yourself and "hesitate before you castigate." Shift your verbal response with your children into action, by making it a personal response with your children on their level. It is difficult to be sharp and disapproving when you are talking about human reactions to life situations. In order to accomplish this shift, you are required to be purposely interested in achieving this change. Try to make your response one of acceptance of hostility, fear, anxiety, and joy. Interaction with you at this level means that you magnify the human instincts and enter into the life-base of the children, bore into their feelings and perceptions, as you sense they need and want you.

Communicate Love

Do you remember the old song, "Your lips tell me no-no, but there's yes-yes in your eyes"? The title of this article may seem to indicate that communication is only accomplished verbally; but there is much we tell youngsters by the look in our eyes, the arm around the shoulder, the physical response indicated by our body as we "horseplay," kneel down to listen or comfort, or affectionately embrace as we meet at the door. This is called the "non-verbal" response. Generally, the verbal "talking together" which solidifies family ties follows the "non-verbal" act. When everything about you says, "I acknowledge your presence, I love being with and near you," the quality of what parents and children will say to one another will be enhanced. Love at home starts at birth and affects the eternal quality of the family.

Library File Reference: COMMUNICATION.



Art by Ron Wilkinson.

IN THE WINGS

by Reed H. Bradford

The play was a great one and the production was outstanding. After the last act the leading man and lady were applauded in curtain call after curtain call. Once or twice all members of the cast came onstage and received a warm response from the audience. Backstage supervisors were honored by having their names on the program. The director himself took a bow.

But some others who had made vital contributions to the play's success were not honored in any way. In fact, they were not even mentioned. Skilled stagehands had worked long and efficiently to have scenery and props just right. Electricians in the wings had operated the lighting equipment with sensitivity to create the desired moods. The janitors had cleaned the theater and seen to it that proper temperature was maintained throughout the performance.

There was no mention at all of the husband of the leading actress (she preferred to be known by her maiden name), so many people did not know that she was married. Some of those who did know referred to him as "Miss Lucy's" husband.

• • •

(For Course 9, lessons of March 12 and May 21, "A Leader Is Loyal" and "A Leader Shares"; for Course 13, lesson of April 16, "Service"; for Course 15, lesson of May 7, "King Benjamin"; for Course 25, lesson of April 2, "Foster Your Child's Development"; for Course 27, lesson of April 30, "Conditions of Membership"; to support family home evening lessons 8, 13, and 14; and of general interest.)

Mr. J. was an eminent man, who had demonstrated beyond doubt his ability to succeed in his chosen occupation. After some years honors began to come to him in profusion. One organization after another bestowed special recognition upon him. A few of the citations mentioned that he had a good wife, and some indicated that he had children; but no one gave their names. Outside of his close friends, there were few who even knew that he had any children.

As a matter of fact, he was proud of his seven children. His two oldest sons had often worked long and hard at responsibilities in the home so that their father could have time to succeed professionally. His wife was a wonderful homemaker who made home a welcome haven. He had a sincere appreciation and love for her and once warmed her heart when he said to her: "I love to come home." Sometimes when he accepted an award, he expressed appreciation for her, but sometimes he forgot.

• • •

A woman was being presented to the members of her ward to be sustained in an important position. The bishop reviewed other positions she had held and complimented her highly for her achievements. She was asked to say a few words. She thanked the bishop for his kind words. She also indicated that she would need the help of the Lord and her associates if she were to achieve success in her new position. But she failed to thank her Heavenly Father, her husband, and her children for what they had already contributed to her life. Perhaps she intended to do it, and it seems quite certain she did feel a deep gratitude to them. But could it be that she was thinking more of herself than of them? Or was she, perhaps, taking them for granted?

ACKNOWLEDGING OTHERS

The achievements of any individual are not solely the result of his own efforts. Many persons have made contributions to his life. When honors come to us, therefore, we should keep in mind all who have helped us including those who are, as it were, in the wings. Obviously it may not be possible to mention each person specifically, but we should be able to find some way to make clear to our audience that we are not trying to take credit we do not deserve, nor are we failing to recognize those to whom credit should go. "And in nothing doth man offend God, or against none is his wrath kindled save those who confess not his hand in all things. . . ." (Doctrine and Covenants 59:21.)

Moses was a great man and a noble servant of the Lord. But one time the Lord made clear to

him who it was that had contributed to his success:

And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. (Numbers 20:7-12.)

The greatness of the commandment "Thou shalt love thy neighbour as thyself" (Matthew 19:19), lies in the following principle: We should do all we can to develop our own gifts, abilities, and potentialities. This is loving ourselves righteously. Any organization, or any relationship among human beings, is deficient to the degree that it does not permit this growth. But also, we should share with others because we love them as we love ourselves. We want them to grow. Our motive—the ultimate motive—in relating to them is to do anything we can to help them become eternal sons or daughters of our Heavenly Father. (See Doctrine and Covenants 35:2.) In our thinking, our feelings, and our total way of behaving, we recognize not only ourselves but everyone who has made or is making a contribution to our lives.

AN ETERNAL ORGANIZATION

It is a soul-warming experience to know that others love us and are concerned about us. In what other organization could we have a greater opportunity to experience such love than in the family? Our Heavenly Father has indicated that the family is an eternal organization and the most fundamental one in the Church. As members of a family, if we can learn to think not only in terms of being individuals but also in terms of being members of a divine organization, then we have added opportunity for joy and fulfillment.

A mother once wrote these lines to members of her family:

My dear ones, I have been away from you only three days but it seems like an eternity. For some of us it is unfortunately true that we have to lose a precious gift before we really appreciate it. Associat-

ing together intimately in the home and being confronted with a multitude of daily, routine tasks sometimes causes us to think primarily of them and not of the other things—"the petals of the rose," which, combined together in one whole, constitute a beautiful flower. Being away from you has caused me to realize and feel more fully than ever before how much you mean to me.

Randy, though you are only five, you have brought so much joy into our home. I am surprised and yet made to feel grateful at the intelligent things you say. As we came to the airport you were asleep on the back seat of the car. A tear came to my eyes as I sensed how much I love you and how few the years during which I will associate with you on a day-to-day basis.

Ralph, do you know how happy you made me feel when you, in our family prayer, thanked the Lord for Dad and me and then asked our Heavenly Father to bless all the children so that they would help me more? "Then Mom won't have to feel so tired," you said.

Ray, you do so many things around our home without having to be asked to do them. Those are precious moments when every once in a while you slip up and whisper in my ear, "I love you."

Marleen, you are so sensitive and have your feelings hurt easily. But I've noticed lately that you are really trying to be sensitive to the feelings of others. And the other day when you came to me and apologized for what you had said earlier, all I could do was hug you.

Mary and Sharon, every day you achieve greater maturity, intellectually, emotionally, socially, and spiritually. In two years you will both be in college. We trust you and have never had to set a specific time that you "must be in" from your dates or other social affairs. I so much appreciate your sensitivity in knowing that we love you and are concerned about you. You try hard never to cross the 'sensitive line' in our relationships.

Reed, my husband, I once wrote to you: "My dearest one, take my hand and lift me to that ecstasy I feel when I am with you." I still feel that ecstasy and joy after twenty years of our marriage. In fact, I feel it more now than ever before. I can truly say that I love you in life's gray December even more than I loved you in May, because we have become more sensitive to each other's moods, we have learned how to complement one another, we have faced life's trials together and discovered ways to accept the things we cannot change and the courage, intelligence, and wisdom to change (with some measure of success) the things we can.

May all of you know that your love is a safe and satisfying part of my life. It makes life's demands reasonable and aloneness unlonely. It motivates and supports me in all of my endeavors. Perhaps I might say it this way: when our souls fuse in the spirit of our Heavenly Father, then love has found a home. May He bless each of you always and in every way. Eternally, Mom.

It is a soul-satisfying experience to have the support of those who are in the wings.

Library File Reference: HUMAN RELATIONS.

WHY BAPTISM FOR THE DEAD?

by Elder Theodore M. Burton
Assistant to the Council of the Twelve

When we are asked why baptisms for the dead are performed, it is easy to answer, "Baptism is an earthly ordinance and therefore must be performed on earth." A searching questioner wants to know *why* this is an earthly ordinance and *why* it can't be performed in heaven or elsewhere.

The question of "why" is one of the most difficult questions of all to answer. Only the Father could tell us exactly *why*, but sufficient has been revealed about baptism that we may find good reasons why baptism for the dead must be performed here upon this earth. I believe the key to this question can be found in the Latter-day Saint concept of the eternal nature of the family of God. To follow my reasoning, the teacher should read carefully all scriptures cited in the following paragraphs.

The Latter-day Saint concept of life is that it began before we were born on this earth. Paul taught in no uncertain words that we are the spirit children of God (*Hebrews* 12:9), and he taught that the Holy Ghost bears record of this fact. (*Romans* 8:16-17.) The Lord also explained to Abraham why we were placed upon this earth. (*Abraham* 3:25-26.) He said that we are placed on earth to prove our willingness to follow the plan which we formerly had accepted with joy (*Job* 38:3-7), and that we would be judged by our works done in the flesh. (*James* 2:14-26.) In fact, Peter reported that Jesus preached the Gospel to the spirits in prison (*I Peter* 3:19-20) and explained that it was done so that they might be judged by their works done in the flesh. (*I Peter* 4:6.) One of the most important of these works is baptism (*Mark* 16:15-16), for it is the key to entrance into the family of God.

Now Jesus was the Firstborn of all the spirit children of God the Father (*Colossians* 1:15) and the Only Begotten Son of God in the flesh. (*I John* 4:9.) The covenant of baptism is the covenant of adoption (*Romans* 8:15-17), by which we take upon us the name of Jesus Christ. (*Galatians* 4:5-7.) This

covenant we renew weekly as we partake of the sacrament. (Doctrine and Covenants 20:77.) For this reason baptism is spoken of as the second birth. (*John* 3:3-5.) Baptism is likened unto our birth in the flesh (*Moses* 6:59-60); and as three fundamental elements are found in our birth in the flesh, so our birth into the family of God (*I John* 5:7-8) similarly involves three elements which bring us into unity with God the Eternal Father.

There is only one way to get back into the presence of God the Eternal Father in the flesh and that is through His Only Begotten Son, Jesus Christ. (*Acts* 4:11-12.) God had but one Son in the flesh; and if we are to enter God's presence, we must do so as adopted sons and daughters of Jesus Christ. (*Moses* 5:7-8.) Jesus Christ being the first fruits of the resurrection (*I Corinthians* 15:19-23), He can lead us as His adopted children in the flesh into the celestial kingdom to dwell in the presence of the Father. (*I Corinthians* 15:29; Doctrine and Covenants 76:20-24, 40-42, and 50-62.)

Thus, the works done in the flesh are the ordinances by which we can take our resurrected bodies into the presence of God, the Eternal Father. (Doctrine and Covenants 88:14-17, 27-29.) Since these ordinances, which include baptism as a fundamental requisite, pertain to the flesh, they are earthly ordinances. Such ordinances must be performed in mortality, for water and blood are two important elements found on the earth. Jesus taught that the sealing ordinances must also be performed on earth, since these, too, are a vital part of our earth life. (*Matthew* 22:29-30.)

Thus, in summing up this matter, it appears logical to assume that all ordinances which pertain to our life in mortality must be performed on earth. God instructed us that to Him all things are spiritual. (Doctrine and Covenants 29:34-35.) Thus, to God our Father, this earth life is only a part of our total existence, but it is a very important part which involves our free agency. Since ordinances pertaining to mortality must be performed on the earth, we must perform these ordinances by proxy for those who are dead. However, this does not infringe on the free agency of those who are deceased. They may accept or reject these ordinances. If we can remember to look at life as a whole, we will realize that God is a God of the living and not of the dead. (*Matthew* 22:32.) Hence, these earthly ordinances are part of our spiritual heritage, that through the atonement of Christ we may all have life eternal as resurrected beings. (*I Corinthians* 15:22-23.)

Library File Reference: BAPTISM FOR THE DEAD.

(For Course 5, lesson of March 12, "We Have Been Given the Right To Choose"; for Course 19, lessons of April 2 and 30, "Baptism for the Dead—Temples"; and "Foreordination and Pre-existence"; for Course 29, lesson of May 14, "Work for the Dead"; and of general interest.)



ML 47

ML 52

ML 46

THE BEATITUDES



Bea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

And again, blessed are all they that mourn, for they shall be comforted.

And blessed are the meek, for they shall inherit the earth.

And blessed are all the peacemakers, for they shall be called the children of God.

And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.

And blessed are ye

And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

And blessed are the merciful, for they shall obtain mercy.

And blessed are all the pure in heart, for they shall see God.

And when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;

And ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.





ML 45

ML 50



ML 51



ML 49

DPH



ML 48



To Us--The Most Wonderful Mother Ever!

A Flannelboard Story by the Hanks Children, as told to Marie F. Felt

She lived in a little gray house on Salt Lake City's 4th North, between Center Street and First West, when I knew her best. To me she was and is everything that a real mother should be. Honor and great joy have come to her through her children. They have a great story to tell about her, about the kind of a home in which they were reared, and about the influence she has had on them all their lives. Her name: Maude Frame Hanks.

—The Author.

Our story begins at LDS Business College where Maude Frame, a beautiful young girl with jet black hair, fair skin, and laughing blue eyes met Stanley A. Hanks, a young returned missionary. He lost no time in persuading Maude to become his wife.

The first home of Stanley and Maude Frame Hanks was a little, two-roomed house, but to them it seemed like the finest castle in all the world. Later they added more rooms. Then, as the years passed, seven children came to share their home—a wealth they would not exchange.

It was wonderful to have them for our parents. Every day was a special day for us; not because there was anything special going on, but because Mother was always home. We knew when we opened the door after school that she would be there. She never worked away from home, even after Father's death, but somehow managed with what her children could earn.

Each of us has fond memories of coming home from school to find hot bread on the table. We would cut off the crust and smother it with honey. Mother could make tempting and satisfying deep-dish meat pies, and rhubarb and peach pies—to feed a large family economically. We put up quantities of fruit over a hot coal stove, even in the hottest weather; and during the winter there was always a five-gallon can of honey or sorghum molasses. Mother was an excellent seamstress. She made most of our clothes, both for the girls and boys. [End of Scene I.]

Father was injured seriously at the age of about 28 or 29. One day at work a heavy trunk fell from a high shelf and struck him, breaking some vertebrae and permanently disabling him. Nevertheless, after this injury he set about learning to become a lawyer and thus continued to support his family.

Father once said that if he could, he would take

(For Course 3, lesson of May 14, "Mother's Day"; for Course 5, lesson of May 14, "Our Mothers Are Kind and Merciful"; for Course 25, lessons of April 9 and May 21, "What Does the Home Teach?" and "Applying Your Teaching"; to support family home evening lesson 12; and of general interest.)

us all to his law office, one in each pocket, he loved us so much. And we loved him, too. Each night we watched for him to come home and ran to meet him as we heard his whistle and the clicking of his cane. Father was always singing or whistling. He would sing or whistle as he repaired our shoes, and each Saturday night he would shine them in preparation for Sunday. [End of Scene II.]

After Father's death, Mother's influence and responsibilities became even greater. But the love that filled our home and lives did not diminish with Father's passing. Mother gave us a deep feeling of security.

Mother was left with six children (one had died), and we had to earn our own livelihood. It became necessary for Mother to do many things that Father had done before. She was an expert painter, and sometimes, when it was impossible for the boys to finish cutting the wood, she took over the task.

In spite of all adversities our lives were rich. Mother played the organ and piano. We always had music and were taught very young to sing duets together. Some of us learned to play the piano and violin. One night during a fierce thunder and lightning storm, Mother gathered her frightened children around the piano and calmed us with stories and songs.

Mother taught us to love poetry and good books. We would gather around her while she read to us, and then we joined in discussing the author and what he said. So that we would have some of these poems for our own inspiration, Mother included them in diaries that she kept for each one of us. In each of our diaries is a record of all the important things that happened in our lives, including newspaper clippings, certificates, pictures of us and our friends. Now that we are grown, we treasure our diaries, not only for the information they contain but for the love and devotion that prompted them.

Ours was a religion-centered family, too. Even during the days of the flu epidemic in 1918 when churches and school were closed, we held Sunday School at home. We learned to read from the Bible and to give talks just as we would do in regular Sunday School. We memorized such passages of scripture as the Ten Commandments and the Beatitudes.

[End of Scene III.]

In our home we had very few toys. Although Mother's love was unbounding, she had to be very frugal and thrifty with material things. She was talented also, for what we did have was mostly home-made. We were amazed to learn how many things Mother could do. We had handmade balls, and Mother would make kites and run down the street with us to help fly them, to the delight of all of us. She made us beanbags, dolls from hollyhocks, and balls from old stockings and string. Once she made a playable violin with an old cigar box and some piano wire. Another time she helped build a doll house and all the furniture. [End of Scene IV.]

One Christmas was especially hard, but Mother managed as usual. Each of us received one small present made by her own hands; and all of us together received a sleek, swift, Flexible Flyer sled! There never was a more wonderful Christmas and never, ever, did children have more fun riding down the hills together over the shining, white snow. [End of Scene V.]

Mother taught us honesty by being honest. During the depression she was Relief Society president; and often our kitchen would be filled with vegetables, cans of milk, and loaves of bread to be distributed to the needy. It was difficult for some of us to understand why, in our own difficult circumstances, we were never allowed to eat a vegetable or keep a loaf of bread. At times we thought surely just one loaf would not be missed, but we were never permitted to have even a taste of it.

Though there were many things we did not have because we could not afford them, we never remember any sense of deprivation or poverty. We knew that we were loved and wanted, and we never desired to change places with anyone. Mother believed in rules and demanded discipline and respect, and she never descended to argument or outburst or

raising her voice. We were taught by example that home and family meant sharing, kindness, and love.

As a poet once said, "Children are what their mothers are"; and this is what we are trying to be. [End of Scene VI.]

How To Present the Flannelboard Story:

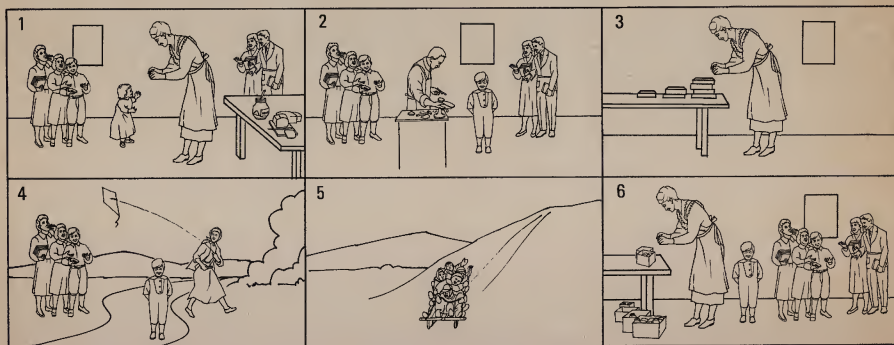
Characters and Props Needed for This Presentation Are:

Mother, standing. (ML45.) To be used in Scenes I, III, and VI.
 Lincoln and Maurine, standing. (ML46.) To be used in Scenes I, II, IV, and VI.
 Jeannete, Beulah, and Bruce, standing. (ML47.) To be used in Scenes I, II, IV, and VI.
 Maude May, standing. (ML48.) To be used in Scene I.
 Marion, standing. (ML49.) To be used in Scenes II, IV, and VI.
 Father repairing shoes. (ML50.) To be used in Scene II.
 Books. (Make simple drawing of books and color for Scene III.)
 Mother running down road with kite. (ML51.) To be used in Scene IV.
 Lincoln, Maurine, Jeannete, Beulah, Bruce, Marion on sled riding down snow-covered hill. (ML52.) To be used in Scene V.
 Still life props: loaf of bread (Scene I), jar of honey (Scene I), cigar box violin (Scene IV), stocking-and-string ball (Scene IV), hollyhock doll (Scene IV), boxes of food for needy (Scene VI).

Order of Episodes:

SCENE I:
Scenery: Indoor scene.
Action: Mother in kitchen with all of the children. There is hot bread and honey.
 SCENE II:
Scenery: Indoor scene.
Action: Father repairing the children's shoes with the children around him.
 SCENE III:
Scenery: Indoor scene.
Action: Mother working on books for the children.
 SCENE IV:
Scenery: Outdoor scene.
Action: Mother running down the road with a kite.
 SCENE V:
Scenery: Outdoor scene.
Action: All children on sled riding down hill.
 SCENE VI:
Scenery: Indoor scene.
Action: Mother with the six children in the kitchen, with boxes of food for the needy sitting around.

Library File Reference: MOTHERS.



THE GLORY OF MAN

A teacher needs to remind himself frequently that the glory of man—as well as the glory of God—is intelligence. His students, on a bodily plane, may lack the grace of a deer, the agility of a cat, the wings of a bird, or the covering of a sheep. What they *do* possess that is unique is the quality of their minds as human beings and children of God. On the mind depends not only their rich mental satisfactions but also those satisfactions which derive from feeling as well.

What a wonderful thing is the wide-eyed curiosity of a child—his endless questions, his random explorations, his reluctance to close his eyes in sleep, his insatiable love for adventure stories. Equally intriguing is the vigorous mind of youth which all too often is channeled into shallow and parasitical pursuits which fail to satisfy his inner needs.

To be fruitful, teaching must somehow quicken the mind—it must be intellectually exciting. This is as true of Gospel teaching as it is of weekday education. The same child goes to church and school and can be intellectually bored or reborn in either place. The Gospel includes things other than those intellectual—it includes faith, love, and relationships with God and man—but even these are dependent on the mind. The Saviour taught us to love God with *all our minds* as well as with heart and soul.

MY KINGDOM FOR A NEW IDEA!

When a person—child, youth, or adult—comes to Sunday School, he has a *right* as well as a *need* to learn something new and significant. This he will do if the teacher in his preparation asks himself: "What new concept will my class learn today? What learning experience can I provide?" What the teacher does not visualize in his lesson, his students are unlikely to see.

The Gospel of Jesus Christ is food and drink for the mind as well as for the soul. From at least the age of 12, Jesus challenged even the wise men with His sayings. His words were neither dull nor deadening but fresh, alive, and beautiful, causing His listeners and interrogators to think and to wonder.

Questions:

1. How does the Gospel teacher arouse the minds of his students?
 - (a) What are some fruitless and frustrating ways?
 - (b) What are some constructive ways?

The above questions could not be answered fully

either in a book or in a lifetime of study. Here we can suggest only a few things to stimulate the teacher's own thinking.

PATHS TO AVOID

- (1) There is no merit in multiplying facts which are not related to fundamental concepts or to life. Learning long lists of genealogy, the dimensions of the temple at Jerusalem, or even memorizing scripture for its own sake are questionable activities.
- (2) Neither should teachers elaborate the unknown, such as the fate of the sons of perdition, the location of the Ten Tribes, the geography of the Book of Mormon, filling in gaps of history, fictionizing the life of Jesus, or discussing how our Father became God.
- (3) In discussing problems, the teacher should avoid getting involved in contention or in issues which lead not to edification. This is as much a matter of attitude, perhaps, as it is choice of subject.

WAYS TO STIMULATE CONSTRUCTIVE THINKING

- (1) *Define your terms.* This is a wise approach to all fruitful discussion. Even familiar terms such as Gospel, grace, love, faith, humility, need clarification and some consensus in the class before intelligent discussion can be held.
- (2) *Write new words on the chalkboard.* An excellent teacher of 12-year-olds does this each Sunday, and the youngsters love to learn word meanings, stretching their vocabularies, their minds, and their Gospel knowledge.
- (3) *Elaborate the known.* Lead students to deeper insight into the great fundamentals: faith, repentance, baptism, prayer, love—instead of skimming the surface or getting lost in mysteries.
- (4) *Seek ways to help students apply the Gospel in their own lives.* Bring the teachings of the prophets and of Jesus out of scripture and ancient history into the here-and-now life of Joe and Mary.
- (5) *Think of teaching as learning.* Give your class members every opportunity to ask questions and to respond. Let them *find* the answers to *thought-questions*. Listen and be respectful of their answers, even excited about them on occasion.

Library File Reference: TEACHERS AND TEACHING.



THE MOST IMPORTANT ASSIGNMENT

President David O. McKay has said, "The purpose of the Gospel of Jesus Christ is to make evil-minded men good and to make good men better." The Sunday Schools have been assigned the responsibility to "teach the Gospel of Jesus Christ to every member of the Church." And thus we have had succinctly expressed for us the basic assignment of every Sunday School superintendent.

It is not enough merely to have a teacher in every classroom. If we approach our superintendent's assignment with that thought only, the loss of teacher dedication has a tendency to feed on itself, and each succeeding month classrooms become more difficult to fill with both teachers and students. This approach inevitably leads to "misplacements." To maximize effectiveness in an organization, we must assign the right person in the right place. This is extremely important in the Sunday School faculty.

Oftimes we find a teacher of an adult class who is better qualified to teach youth, and in the same organization a teacher teaching the youth who is better qualified to teach adults. The selection and appointment of the right teacher in the right class is the most important decision to be made by those presiding. It should be done with discernment and prayerful consideration. In more difficult situations, it is wise to augment prayer with fasting to make sure the choice is best for all concerned. If the right choice is made and the call is consummated effectively, the time thus spent will later relieve many hours of concern, frustration, and anxiety.

Careful discernment and constant evaluation of the faculty by the superintendency is a must for a good Sunday School. When a teacher is called, he is nominated by the superintendency to the bishop. It is a wise bishop or bishop's counselor who interviews in depth the new teacher when calling him to the important position of teaching members of his ward. If the teacher is called by the bishopric, is it not logical that he should be released by the bishopric? Such an arrangement gives more dignity and an air of greater importance to the assignment.

For convenience, the course responsibility of the superintendency is divided into three groups: the superintendent: Courses 1 through 9; one assistant superintendent: Courses 10 through 19; and the other assistant superintendent: Courses 20 through 29. In general, these three age-group classifications represent teaching challenges unique to each group. This suggests the value of specialization. In his respective area of assignment, each member of the stake and ward superintendency should strive to become an authority in student relations, teaching methods, and age-group characteristics.

Under the new, small stake board plan the responsibility for training teachers comes directly under the ward superintendency. The ward Sunday School teacher trainer takes instruction and direction from the ward superintendency but receives aid and counsel from the stake Sunday School teacher trainer. The small stake board plan has the advantage of centering teaching responsibility—that is, teacher selection and

teacher training—under the ward superintendency.

To change the life of an individual for good becomes more difficult as the individual grows older. Children are the most impressionable, teen-agers next, and adults the most staid. As the challenge varies, so does the successful approach vary. To touch the lives of children takes a special talent and dedication. John Frederick Boyes (1626-1691) wrote:

If, in instructing a child, you are vexed with it for want of adroitness, try, if you have never tried before, to write with your left hand, and then remember that a child is all left hand.

To touch the life of the teenager requires an understanding of the problems of youth that most of us have forgotten. Plato said:

Do not train boys to learning by force and harshness; but direct them to it by what amuses their minds, so that you may be better able to discover with accuracy the peculiar bent of the genius of each.

To touch the lives of adults requires a maturity of thought, a background in the subject, and an ability to stimulate student thought.

To waken interest and kindle enthusiasm is the sure way to teach easily and successfully.

—Tyron Edwards.

Teaching the Gospel and changing the lives of individuals for good is perhaps the most important assignment we will ever have—in or out of the Church. If there is a more important assignment, it might well be the selection and training of teachers to teach others.

—Superintendent
Royden G. Derrick.

Memorized Recitations

For May 7, 1967

Scriptures listed here should be recited in unison by students of Courses 9 and 15 during the worship service of May 7, 1967. These scriptures should be memorized by students of the respective classes during the months of March and April.

COURSE 9:

(This scripture tells us that in Christ's day the people were taught that they must be baptized for the remission of sin.)

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."
—Mark 1:4.

COURSE 15:

(From this scripture we learn

that the Lord revealed to the Apostle John 2000 years ago that an angel would restore the Gospel and it would be taught all over the world.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

—Revelation 14:6.

Answers to Your Questions

Gifts for Mothers on Mother's Day

Q. Is it permissible to present gifts to mothers in the worship service on Mother's Day?

—Mount Ogden Stake.

A. The Mother's Day tradition seems to have started with men wearing carnations in their lapels. We see no objection to presenting appropriate gifts to mothers on Mother's Day. However, anything that would take time for extended distribution and detract from the spirit of reverence in the worship service or a feeling of deep appreciation of mother by her children is entirely out of place in the Sunday School.

Nonmembers and Church Positions

Q. Can persons other than members of the Church hold positions in the ward?

A. Yes, with the approval of The First Presidency. See *General Handbook of Instruction No. 19*, page 53.

Field Trips During Class Time

Q. Should Sunday School classes be dismissed to allow visits to such places as the new Visitors Center on Temple Square?

A. No. It has always been our recommendation that the Sunday School schedule not be disturbed. If visits are arranged, with the

approval of the bishop, they should be conducted at a time other than that of the Sunday School class period.

Sunday School Minute Books

Q. What do we do with our minute books after we are released?

—A ward secretary.

A. All books containing minutes of Sunday School meetings are to be deposited for permanent filing in the Historian's office-library archives only. Under no conditions are these records to be taken from the ward by the secretary when released.

—General Superintendency.

THE RISEN SAVIOUR

*This land has known the footsteps of our Saviour;
Has heard His gentle voice from some green hill.
As prophesied of old, the Nephites saw Him,
Bowed low the knee and hearkened to God's will.*

*'Twas when that day had passed, that day of sorrow—
When evil men had nailed Him to the cross—
When darkening heavens had thundered out in anger—
And earth was torn asunder at its loss:
Then to this land He came, the risen Saviour,
Bearing His Gospel to the listening ear.*

*Rejoice! Rejoice! O, Nephī's land of promise!
Give everlasting thanks that He was here!*
—Virginia Newman.

COMING EVENTS

March 26, 1967

Easter

• • •

April 6, 8, 9, 1967

General Conference

• • •

April 9, 1967

Sunday School Conference

• • •

May 14, 1967

Mother's Day

When a three-year-old leaves the familiar warmth of mother and family to enter into a new situation with strangers, his subconscious response is . . .

Who Will Love Me?

When a three-year-old child leaves his mother's side for a few hours on Sunday to enter the Nursery class at Sunday School, he is faced with an unusual situation. This transition is very difficult for some children.

Recent research has made us aware more than ever that a child's earliest years are filled with frustrating situations and confusing temptations. Lois Barclay Murphy¹ draws on 12 years of observation and study to demonstrate that few norms exist in the behavior of a young child; each is an individual and unique in his approach to new situations.

Parents and teachers often expect the three-year-old to take for granted the friendly interest of others and to respond accordingly. From the child's point of view, new people, places, and experiences seldom can be met so casually. The child's individual response is a result of his own unique previous experience.

Some children come to Sunday School eager to see all the new delights. Others seem to expect the worst and need a lot of loving guidance. Some are bewildered. Some may be hostile, resentful, or silent.

¹See Lois Barclay Murphy, *The Widening World of Childhood*; Basic Books Inc., New York, N.Y.; chapters 2 and 3.

Lessons and pictures will have meaning only if the teacher and children both participate in the story experience.



The child's feelings about newness come from the inside. The threat of separation from mother and family is disturbing. We need to give special attention and deal patiently with those whose behavior indicates that they are troubled. Perhaps they do not know how to mingle or to enjoy other children.

We can sum up a child's uncertainties with these questions: Who will help me? Will I be able to do what is expected? Will I be able to control my feeling and actions? Will I get scolded or punished? Who will love me, and whom can I love?

As a child enters Course 1, he comes with a background unique to himself. Let us learn about him and then we can move forward together.

The Part the Picture Plays

Lessons and stories will be interesting and have meaning only if children and teachers both participate. For instance, interpretation of the picture "A Happy Family" begins with the teacher having the children talk about their families. She should help them recall personal experiences as background for interpreting the picture story.

Some children may do little more than name the characters. More mature children will ask questions.

Blocks offer good opportunity for expression, especially for the timid, shy child who needs to feel he is creating.



by Addie L. Swapp

Teacher Improvement Lesson for May

They may tell what the characters are doing, how they are feeling. They may see relationships.

Raising the level of reaction to the pictures and helping the children express themselves are the first objectives in presenting the lessons.

Creative Experiences

There is nothing quite so delightful as seeing a young child wholly absorbed in expressing himself creatively. Creative expression can make a child realize that he is a worthwhile person and that he has good ideas. Here are some ways to help him grow creatively:

1. Movement to music (a record player with a few carefully chosen records) contributes to enriching the experiences of all the children.

2. Block building for three-year-olds is rated high in all professional nursery schools. More teachers are becoming aware of the many values which blocks offer for self expression and emotional release, especially for a timid, shy, silent child who is having a difficult time learning to feel part of the group. Just having an idea makes him feel good. He is beginning to think! He is building his own meanings and ideas.

3. A few choice books, attractively displayed, will beckon the children. A child who does not enjoy other children; a child who does not respond to the lesson, or a child who is hostile or resentful, can always be helped to change his attitude and develop interests in others when a warm, interested teacher enjoys books with him.

4. Large crayons with the paper labels removed are excellent stimulation for creative experiences.

5. Coloring allows children to express deeper feelings. Great individual differences are found in small children's responses to color. An observant teacher will get the best understanding of the child's feelings by observing his behavior in the situation and by listening to him tell his own story of his picture. Discourage coloring books and mimeographed patterns. We should help children become resourceful, not dependent, yet not pressure them beyond their ability to perform.



Coloring allows deeper expression of feeling than do other activities. A wise teacher will learn much by observing the child's own involvement in his coloring project.

We often weaken children when we try to make them do what they cannot yet do. They want to feel big; our premature lessons make them feel small.

When we ignore readiness to learn, we run the risk of ruining relationships.²

When a three-year-old enters the classroom in Junior Sunday School and begins a new plan of his life, the teacher should meet him with pleasant assurance that his needs will be satisfied.

²James L. Hymes, Jr., *The Child Under Six*; Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1964; pages 122-123.
Library File Reference: TEACHERS AND TEACHING—CHILD STUDENTS.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of May



HYMN: "Savior, Redeemer of My Soul"; author, Orson F. Whitney; composer, Harry A. Dean; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 155.

Lest we fall into a sleepy rut in our hymn singing, it is well that occasionally we undertake the learning of a new hymn. This is one of excellent quality as to both hymn and hymn-tune. Like a new dress or a new sermon, a new hymn will provide us with a fresh outlook in our worship.

Many years ago when we had fewer hymns, our people used to sing some of them to various melodies in order to freshen the interest. For example, "O My Father," by Eliza R. Snow, was sung to at least six different tunes. Then again the process was reversed so that some hymns, "O My Father," "Israel, Israel, God is Calling," "What Was Witnessed in the Heavens?" and still others were all sung to the same tune. This was in the days when there were few hymnbooks available, or the hymnbooks contained only the words and not the music, or that not many people could read music. To-day many people have learned to read musical notation in grade schools.

Our difficulties are all happily solved in the exercise of 10-minute hymn practices in our Sunday Schools. We gain proficiency in "singing unto the Lord" by participating in this Sunday School procedure. Those who can read those read them from the hymnbook; those who have no hymnbooks may exert their memories; and those few who think they cannot sing melodiously are encouraged to do the best they can.

But participate they should, for the good of their souls. The words, not the tune, constitute the hymn; and the worshiping heart sends the message to Deity, who loves us and hears us. The Lord who loves a sinner will surely also love a mere monotone.

"Savior, Redeemer of My Soul," was written by Orson F. Whitney, who was long known as "Bishop Whitney" and later became a member of the Council of the Twelve. The music which accompanies this hymn was written by Harry A. Dean of Snow College, Ephraim, Utah. He is a son of Joseph H. Dean who wrote both hymn and hymn-tune No. 231, "Before Thee, Lord, I Bow My Head." Notice that that hymn, as well as this month's hymn, is addressed to Deity. These are not petitioning prayers but are rather expressions of worshipful poetry and melody.

To the Chorister:

Unhappily, this music is pitched rather high. While people can sing as high as E Flat, still it is a strain when they have to sing it so often.

The key of C, or even D, would be more comfortable. However, be gentle in asking your organist to transpose this music, for this is a difficult undertaking. Would you, perhaps, be willing to write out a transposed version for him?

The tune is easy, natural, and pleasantly melodious. You will have no difficulty in teaching it.

To the Organist:

Notice the above invitation to transpose this music, if you can do it well. A very little practice will make you expert. I have some memory of impish years before age 10, when I occasionally vexed either the choir or congregation by playing the hymn too high or too low. I still change the keys, either up or down, as needed, but do so with more discretion.

I would be willing to practice transposing for you, if that were possible! But the practice, as well as the glory of the achievement, shall be yours. May every success attend you!

—Alexander Schreiner.

EASTER MORN

*At the death of their Creator,
The birds were strangely still;
The great sun hid its face in grief,
Death-quiet bathed the hill.*

*Then,
Flowers raised their drooping heads,
The sun was glorious in return;
The birds with joyous song rang out,
And it was Easter morn.*

—Hazel M. Thomson.

Junior Sunday School Hymn for the Month of May

HYMN: "Love at Home"; composer and author unknown; *The Children Sing*, No. 126.

Singing is a natural way for children to worship.

Singing is one of the first ways a child might express himself spiritually.

Singing is a lasting way to teach young children a Gospel concept.

To the Chorister:

The hymn this month provides opportunity for the chorister to introduce the basic Gospel concept of *love* to the youngest child in Junior Sunday School. The general thought of this hymn text suggests that there is beauty and happiness all around us when we have love for each other. As the chorister, you should formulate the Gospel concept in your own words. (Remember, a concept is a thought, an idea.) Then make certain you communicate this thought to all of the children, it is the Gospel idea they will take home.

You should be satisfied to teach a single concept thoroughly and accept the fact that some words or phrases will not be understood at this time. Help the children to sing the tune accurately by singing a phrase to them, then having the children repeat it after you. Direct some attention to careful pronunciation of words while they are singing, such as: love, home, joy, sound, abide, sweet, ev'ry side, doth, softly, and sweetly. Children should be helped to pronounce words correctly and carefully.

If you truly are a Junior Sunday School chorister you will always sing the hymn to the children as you remind them of the text, rather than attempt to do a "disjointed musical reading" which has neither rhythm, melody, nor meaning. Could it be that you are too easily satisfied with the singing

response and the actual sound of your young congregation? Why be satisfied with anything less than quality sound and an enthusiastic response from the boys and girls?

Capitalize on the responses you observe as young children participate in the worship service. Let these observations influence your manner of procedure. You will have some who sing enthusiastically all through the hymn; others will participate in a limited way, singing only a familiar phrase or a repeated phrase; a few will sing or merely pronounce an occasional "key" word—and you may have some silent observers who will be only very careful listeners. The wise chorister is careful to communicate with each of these groups during hymn practice. This is a vital part of teaching, and you are a Gospel teacher.

To the Organist:

The accompaniment for this

hymn should be played in *legato* style, with careful attention directed to proper phrasing. Learn the hymn well enough so that you can play the accompaniment and also follow the chorister as she conducts. A sensitive organist anticipates the needs of the chorister and the congregation; this results in immediate assistance and support to the singers. By contrast, one who is not sensitive needs a careful explanation, time to find the place, and finally gives delayed response.

Careful preparation, teamwork, and knowing what is to be achieved in the worship service are all vital parts of the organist's responsibility. If you are wondering about the amount of preparation necessary, here is a clue: prepare your prelude music so that you can play it with ease and reflect its true spirit.

—Vernon J. LeeMaster.

May Sacrament Gems

SENIOR SUNDAY SCHOOL

"And the elder or priest shall administer it. . . ."¹

¹Doctrine and Covenants 20:76.

JUNIOR SUNDAY SCHOOL

Jesus said, "Peace I leave with you. . . ."²

²John 14:27.

Organ Music To Accompany May Sacrament Gems

Andante

Robert Cundick

TEN miles isn't far when you are riding in a car, but when you are walking, it's a long way. Twenty-four thousand miles isn't far to an astronaut streaking around and above the earth, but to a passenger on a sailing ship, it's a weary, six-month journey.

"See those birds? They're land birds!" someone shouted on the evening of July 29, 1846. Most of the Mormon pioneers on the good ship *Brooklyn* rushed to the deck in hopes of seeing land. Where there are birds they must be land, but the fog was so heavy they couldn't see it.

The "water pioneers" were weary, and some were sick from the many days they had traveled on the water; but now the voyage was over. The crowded quarters, the poor food, the rolling ship, soon would be things of the past. They went below to the big meeting room and prayed and sang together. The words of "How Firm a Foundation" rang out grateful and strong.

No Houses For Rent

By afternoon of next day the breeze had blown away the fog, and the *Brooklyn* slipped into port beside another American ship. The bay was beautiful, but the land was a disappointment. These Saints from the East had never seen adobe Mexican houses, which to them didn't look like houses at all. The little town of Yerba Buena (now San Francisco) was then nothing but a dirty village.

Mothers and fathers gathered up their children and their few possessions and went ashore to set up tents, some of them made from bed sheets and quilts. They built bonfires to cook their first meal on land. The population of the town was doubled with their arrival, and there was no food to buy.

There were no houses to rent, but 14 families were allowed to move into the old Mexican customs office. In the long room that reached from one end of the building to the other, the families hastily put up partitions with quilts and settled down in quarters more crowded than on board ship. Some families moved four miles away to the Mission Dolores, a dilapidated building that hadn't been used for some time. The Saints cleaned, scrubbed, and repaired it. In one of the rooms Angelina Levett began the first English-speaking school in all of California.

Brother and Sister Joyce were lucky. They were able to rent part of a cottage not far from the Plaza. The largest room was already rented to a Dr. Powell for a hospital; another room was a print shop where a clattering, banging old Spanish press

In 1846, when San Francisco was still the small, dirty village of Yerba Buena, the population doubled one July day with the unexpected arrival of . . .

THE SAINTS FROM THE GOOD SHIP BROOKLYN

*by Helen Hinckley Jones**

was set up. The Joyce family occupied a bedroom and the kitchen.

Many families lived in military tents until new houses could be built. The men would have liked to start building at once, but first they had to pay a debt.

The Debt

The Mormons had promised the ship's captain \$1200 a month for the voyage from New York. Now Mr. Richardson wanted to be paid, and the Mormons had no money. It wasn't his fault, Mr. Richardson maintained, that a storm had blown the ship off course almost to Africa; that they had had to put in at Robinson Crusoe Island; that they had been detained in Hawaii longer than they had expected; that it had taken six weeks to sail from the Islands. The Mormons did not argue. They wanted to pay the bill. The strongest men went across the bay to Mill Valley and cut and sawed a load of timber which Captain Richardson accepted in place of money.

Ship's Bread For Sale

The Saints could have endured the makeshift shelters, but they were always hungry. The only available food was Mexican wheat which had been threshed by driving horses over the wheat spread on the ground. Before the whole kernels could be boiled into mush, they had to be washed carefully to remove the gravel, sand, and bits of horse droppings. Boiled wheat for breakfast, dinner, and supper was

(For Course 5, lesson of May 7, "We Love Our Neighbors"; for Course 7, lesson of May 14, "Water Pioneers"; for Course 9, lessons of March 26 and May 21, "A Leader is a Builder" and "A Leader Shares"; for Course 11, lesson of April 4, "Church Beginnings in California"; to support family home evening lesson 9; and of general interest.)

*Helen Hinckley Jones teaches at Pasadena City College; she has written several books and many articles and stories. She teaches a Gospel Doctrine class and is a member of her stake Relief Society board. Her husband is Ivan C. Jones. They have two children and live in Pasadena Ward, Pasadena (California) Stake.



the daily fare; sometimes served plain, with salt, or on special occasions, with molasses.

One day word spread through the village that a whaling ship was in the bay and that it had some ship's bread for sale. The women rushed to buy it; but they found afterward it was so hard it had to be broken with an axe, and it was moldy all the way through. They soaked it in water until it was soft, but it tasted awful. The women obtained permission to scrape the fat from a pile of hides waiting for a cargo ship, and with this they made beef lard and fried the soaked bread in it. This made it a little better, but far from delicious.

That Christmas a cook from the hospital room in the Joyce house brought Sister Joyce a wonderful present; a quart of beans and two slices of bacon. Later Dr. Powell brought a gift, too: one slice of ham and a piece of butter the size of a walnut. He told them where half a barrel of flour could be bought, and Brother Joyce bought the flour and carried it home on his back. Then Sister Joyce made a cake. She baked it by putting it in a tin pan, covered with another pan, in the hot coals of her fireplace.

They felt it would not really be Christmas if they ate such good food alone, so the Robbins family was invited to share it. Sister Robbins, eating the pork and beans and looking happily at the cake said, "This is lovely, isn't it? Just like Boston."

No Paid Jobs

There were no paid jobs available in Yerba

Buena, but Mormons do not like to be idle. Three Robbins brothers pooled their money, bought a horse for a thousand dollars, repaired a cart, and went into the transfer business. William Evans started a tailoring business, and his wife and son helped him. Most of his trade was with the few wealthy Spanish people in the area, and his children all learned to speak Spanish.

Brother Williams built a wharf. Everyone helped to build a school and a church.

Twenty men went up the San Joaquin River and built a sawmill and a big log house, and they planted and fenced eighty acres of good farm land. They hoped Brigham Young would bring all the Saints to California.

Gold

In 1849 everything changed for the California Saints. When gold was discovered, Sam Brannan's *California Star* told the world about it. The California population doubled and redoubled. All the Mormons had opportunity to become rich. The men could seek gold or they could work at their trades. The women could cook, sew, manage hotels and rooming houses, even launder clothing. It became so hard to get laundry done that some men sent their white shirts all the way to China to be washed and ironed.

But few of the Saints were deeply interested in this new wealth. From the first week of their arrival they had held Church services, and most of them wanted to go on to the Valley to be with the other Mormons. As soon as those families had money for supplies, they left the gold-rich country and traveled eastward to Great Salt Lake City.

Others remained in California, settling in areas from Santa Rosa on the north to San Bernardino on the south. Brigham Young wrote to the Saints who decided to stay in California: "... You are in a goodly land . . . in process of time the shores of the Pacific may be overlooked from the Temple of the Lord. . . ."

References:

Annaleon D. Patton, *California Mormons*; Deseret Book Company, Salt Lake City, Utah, 1961; pages 1-30.

Ray B. West, Jr., *Kingdom of the Saints*; The Viking Press, New York City, New York, 1957; pages 186-187.

Helen Hinckley Jones, *Over the Mormon Trail*; Children's Press, Chicago, Illinois, 1963; pages 15-25.

Kate B. Carter (compiler), *Heart Throbs of the West*; Daughters of Utah Pioneers, Salt Lake City, Utah, Vol. III, 1941, pages 300-302; Vol. VII, 1946, pages 389-402.

¹Journal History: "An epistle . . . to the Saints in California under the presidency of Elder Samuel Brannan, August 7, 1847." Library File Reference: CHURCH HISTORY—CALIFORNIA.

THE POWER OF "BEING"

by Marshall T. Burton

It was a beautiful spring day and excitement ran high in the home of a small family that had just been blessed with the arrival of a baby sister. The father and two sons were preparing to go to the hospital in the great anticipation and joy that comes with bringing home a new baby. As they were about to leave the house, the telephone rang. The boys listened intently and watched the expression on their father's face. Something had gone wrong. As the father hung up the telephone with a quiet "good-by," a furrowed brow replaced his recent smile. Slowly he turned to the two boys and said in a quiet voice, "Boys, that was the hospital. Your mother has developed a blood clot; they do not anticipate that she can live very long."

The ride to the hospital was a silent one, and in a short time this father and his two sons stood beside the bed of a dying wife and mother. From under an oxygen tent, and with a slight smile on her face, the mother looked at her husband and said, "Take care of my children."

She then turned and looked at her sons, and with the same faint smile said, "Take care of your father and your sister—and be good boys." With that she passed quietly from mortality. Her dying words were profound: "Be good boys."

Those three words, often tritely spoken, contain the secret of a successful and happy life; for the fullness of life does not exist in the things we possess, but in what *we are*. How well the Saviour expressed this when He gave the great Sermon on the Mount, which includes the Beatitudes! All of the Beatitudes are exhortations—not of acquisition but of *being* and *becoming*. The Saviour reemphasized the same great truth many times during His ministry, as is noted in His profound question and exhortation:

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matthew 16:26.)

Our Redeemer stands as the great living example of His own teaching. He never sought, nor did He

(For Course 5, lessons of April 23 and May 21, "The Poor In Spirit," "Those Who Are Humble and Teachable," "The Meek Are Humble in Spirit," "For of Such is the Kingdom of Heaven"; for Course 13, lessons of April 9 and 16, "Obedience" and "Service"; for Course 27, lessons of March 12 and April 30, "The Coming of Man" and "Conditions of Membership"; to support family home evening lessons 8 and 10; and of general interest.)

ever possess, an overabundance of worldly goods; and yet He was born to be, He lived to be, He died to be, and He forever will be the Saviour and Redeemer of mankind.

Yes, He was perfect, for perfection exists in giving and being, not in having and receiving. How Pilate must have realized the profound significance of this during the last hours of the Saviour's life! Having Jesus scourged, and as a last resort to free his own troubled conscience, Pilate had Christ arraigned before him once again. In frightened, troubled tones he demanded, "Whence art thou?" The answer came in the unspoken, penetrating silence that emanated from Him who exemplified all He had taught. In desperation, Pilate made a second demand by reminding Jesus that he, Pilate, had the power to crucify and the power to release. This second declaration was followed by the Saviour's quiet and masterful reply, "Thou couldest have no power at all against me, except it were given thee from above." (John 19:11.) How the pagan must have realized that though a ruler, he was not king; and though he possessed a kingdom, he was not master over those he ruled!

Having Versus Being

Yes, the power of "having" ultimately must bow to the inner strength of "being." This great struggle with "having," however, still goes on. Today, perhaps more than ever before, we find ourselves living in a very materialistic world. Men and nations alike seem to be obsessed with the proposition that happiness, success, and peace depend on the acquisition and possession of material wealth. Thus, more and more time is spent in "getting," and less and less in being living examples of those basic principles upon which peace and happiness ultimately depend.

The history of mankind in ages past bears silent and solemn testimony to the profound truth that the peace and contentment of "having" is shallow, transitory, and even degenerating if we do not possess the inner strength that comes from being true to the challenging call: "Be ye doers of the word." (James 1:22.)

Yes, only in seeking first the kingdom of God and living in harmony with that dying mother's plea can her family enjoy (and we, also) the fulfillment of our Saviour's sublime promise:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Library File Reference: SPIRITUAL LIFE.

WHY AND WHY NOT?

Junior Sunday School



Each child receives a nod and a smile from a teacher who welcomes him to join other members of his class as they gather in worship service.

A newcomer to the Sunday School is recognized at the doorway by the officers. He has a special greeting and is helped to find his place. The class members welcome him with a warm smile of acceptance.

Sometimes there are a few children in each group who may be having a difficult time to feel that they are contributing members. A class member may be assigned as a special friend each Sunday morning to give these children a special greeting.

The organist contributes to a warm spiritual greeting as she begins to play lovely music soon after the children begin to enter the chapel.

Careful planning and preparation on the part of those responsible for Junior Sunday School make a reverent welcome possible.

—Junior Sunday School Committee.

WHO GREETES CHILDREN AT THE DOOR OF THE JUNIOR SUNDAY SCHOOL CHAPEL?

Those who greet the children as they enter the chapel each Sunday morning should initiate a spiritual experience for all who attend.

A smile, a personal recognition from the member of the bishopric, the member of the superintendency, and the coordinator, makes each child feel an important responsibility. Such a greeting makes the child want to share with others a good feeling—a spiritual experience.

THE BEST FROM THE PAST

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.
Isbc—inside back cover. Osbc—outside back cover.
Conv—Convention Issue.
CR—Centennial Reprint.
*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER													
May	1	1a	3	5	7	9	11	13	15	19	25	27	29
7	59-3-96* 61-3-Cover 63-4-140 61-9-302 66-3-83 66-4-150 66-12-488	59-3-102* 61-2-Isbc 61-6-206 61-9-302 61-11-Cover 63-1-35 63-4-Cover	61-2-39 63-4-118, Fbs 66-5-160, 177 65-3-100 65-7-Cs 66-9-344 66-11-426	61-3-93 63-3-77 66-5-160, 177 63-3-108 66-7-258 66-11-424	57-2-Cs* 59-5-Cs 63-3-108 66-7-Cover	61-3-84 65-3-85	56-9-Cs, Fbs 66-8-Isbc	59-3-73,* 77, 80 61-3-78 65-3-112, 116 65-11-Isbc 66-4-CR	61-2-39, 52 61-3-73 63-3-88 66-9-Isbc 66-10-380 65-3-85, 90, 102 66-3-92	61-2-42 61-3-82 65-2-Fbs 65-1-Cs 66-9-Isbc 66-3-85, 90, 102 66-3-92	61-2-46 63-3-77, 88 65-1-Cs 66-3-86	61-3-82 65-3-112 66-3-86	61-3-75, 105 64-3-89 66-9-340
14	62-2-54* 62-4-142 62-9-Cover 65-4-130	63-3-79, 90 66-5-208 65-6-202 66-11-435	59-3-Cover,* 104 63-3-95 64-3-94 65-3-103	59-3-Cs,* 104 63-3-95 64-2-96 65-3-Fbs 65-4-163	56-8-241 58-7-193 61-4-Cs	65-3-85, 102	Review	Review	61-3-76 63-3-90	65-3-Isbc 63-3-77, 88 66-9-Isbc	59-3-78* 63-3-77, 88 65-3-85, 90, 102 66-3-81, 92	61-3-102 65-3-88, 115	63-8-275 65-3-97 65-11-Cs 66-1-36
21	62-4-142 62-5-Cover 172	59-3-106* 61-5-150 63-1-18	59-3-73* 61-2-50 61-3-78, 102 66-11-425	59-3-Cover* 61-3-102 63-3-Cs 64-2-52 65-5-183 65-7-Cs	54-4-Cs 54-8-Isbc 59-3-Fbs* 63-7-229 66-10-Cover	61-3-107 65-3-115	57-11-Isbc 61-3-88, 105 65-8-Isbc	59-3-75* 61-2-52 59-3-84* 63-3-90 61-3-Fbs 65-3-90, 102, 115 66-3-84, 92 66-8-296	54-11-Cs 61-1-19 65-3-112, 116 66-3-81 66-9-340 66-10-Isbc	59-3-77* 64-3-89, 92 65-3-112, 116 66-3-81 66-9-340 66-10-Isbc	59-3-90* 63-3-77, 88 63-3-92 65-3-93, 115 66-3-84	61-3-Isbc 65-3-116 66-1-36	65-3-97 66-4-123 66-9-351
28	57-4-128 63-3-Cover 63-4-140 66-12-476	57-2-Isbc* 59-3-77* 65-3-116 66-9-349	59-3-86 61-2-68 61-3-100 63-3-100 66-9-349	59-3-83* 63-3-86 65-6-219, 232 65-7-Cs	61-2-48 63-3-90, 104, 108 65-3-90, 95, 100 66-11-426	63-3-86	59-3-75* 61-2-Isbc 63-3-86, 90	57-3-Cover, Isbc 63-3-86 66-7-247	54-12-Cs 63-2-Isbc 63-3-90 64-3-92, 96 65-3-Isbc	59-3-78* 63-3-90, Cs, 104 64-3-92, 96 65-3-100, 115, Isbc 66-6-208	63-3-92 64-3-89 65-3-92	61-1-19 61-3-93 63-3-77, 86 100, 110 65-3-95, 100, 115 66-1-21	63-3-84, 110 65-9-97 66-3-90

THE SEVEN CARDINAL VIRTUES

In search of a pattern of conduct acceptable to God and man, Christian leaders for many centuries have talked about the seven deadly sins and the seven cardinal virtues. Pride, anger, envy, sloth, avarice, gluttony, and lust have been called the seven deadly sins. Wisdom, justice, temperance, fortitude, faith, hope, and charity are the seven cardinal virtues. We cannot overestimate the importance of the cardinal virtues in building a wholesome, responsible life.

by Leland H. Monson

The Power of Wisdom

Wisdom is so important that Walter E. Agard, writing in the *Virginia Quarterly Review*, notes that we live in an age of "brilliance without wisdom, power without conscience." What an indictment of American civilization! Wisdom requires that we use the tremendous powers we have—political powers, economic powers, educational powers, atomic powers—to build, not to destroy, a world. We ought to develop wisdom enough to use our power wisely.

Wisdom has more to do with the character of a man than it has to do with his intellectual prowess. Acquisition of knowledge, though it gives power, does not necessarily develop wisdom. Wisdom springs from spiritual sensitivity and moral integrity.

We are told in the story of Job how we can attain wisdom: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (*Job* 28:28.) Fear in this quotation means awe or reverence. Reverence for the Lord, spirituality, plus shunning evil, moral rectitude—that is what Job meant by wisdom. Wisdom, he felt, is rooted in our integrity of character.

Solomon adopted the same point of view concerning the spiritual and moral foundations of wisdom:

My son, . . . say unto wisdom, Thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger which flattereth with her words. (Proverbs 7:1, 4, 5.)

The wise man has purity of character enough to build such a moral life. Wisdom issues from disciplining the mind, but more from maturing the emotions,

cultivating a rich and fruitful spiritual life, and from seeking it through prayer.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Do Justly

Since Old Testament times there has been a crying need for the second cardinal virtue, justice. The fiery Old Testament prophets condemned the insincere ritualism of the period. "Let judgment [justice]," wrote Amos, "run down as waters, and righteousness as a mighty stream." (*Amos* 5:24.) And Micah appealed to the people, saying:

He [God] hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)

Micah, like many Old and New Testament writers, called for social justice as well as individual justice.

King Benjamin, in the Book of Mormon, did likewise. He said:

Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mosiah 4:17, 18.)

It was Jesus Himself who answered the question first asked in the world's beginning, "Am I my brother's keeper?" He gave an affirmative answer. He listed as the second great commandment, "Thou shalt love thy neighbour as thyself." One cannot be a good Christian and not work for social justice.

And we do not always measure up to God's standard of justice. Someone said that "the Indian scalped his enemies" and concludes by noting, "but the white man skins his friends."

(For Course 9, lesson of April 9, "A Leader Has Faith"; for Course 11, lesson of April 23, "Handcart Companies" and "Conquering the Desert"; for Course 13, lessons of March 5 and April 16, "Faith" and "Service"; for Course 15, lesson of March 12, "Jacob"; for Course 19, lesson of March 5, "Faith and Works"; for Course 27, lesson of April 30, "Conditions of Membership," to support family home evening lessons 8, 9, and 15; and of general interest.)

Christianity asserts that every man has the possibility of being a dignified, noble, sublime creature, that he has been endowed with certain inalienable rights. In justice, we should see that every man has these rights.

We cannot make men moral by legislation, but we can legislate behavior, restrain the heartless from exploiting those less fortunate than they. We can do much with legislation to cure man's inhumanity to man. The Christian should work in every possible way, individually and collectively, to make justice prevail in the world. Every Christian should ask himself, can I do justice, love mercy, and walk humbly with my God?

Temperance: The Least Understood

Temperance is perhaps the least understood of all the seven cardinal virtues. Most of us restrict it to prohibition of liquor and tobacco, tea and coffee. The *New Oxford English Dictionary*, which defines words in terms of their meanings in different periods of time, makes it perfectly clear that temperance, in 1611 when the King James edition of the Bible was translated, calls for self-discipline, self-control. We cannot eradicate anger from our lives, for it is an emotion that is built into each one of us. But we can learn to control it. We can discipline ourselves emotionally to a point where we can learn to love an enemy. When we do, we are practicing the virtue of temperance.

Self-control, self-discipline! How this power is needed in our time! With self-control, we can manage our sex drives, our excessive hunger for food, our lust for wealth and power, and many other bestial qualities. We can and should, as Christians, learn to control our appetites and instincts. They are God-given and good, but they must be controlled.

We cannot control our appetites and instincts by the use of reason alone. We need the help of the Master. *The power of self-control is Christ-control.* Paul used the term *in-Christ* over 160 times in his letters. He meant by this term the influence and power of Christ. Christianity is a power. Just as a man holding the Holy Melchizedek Priesthood can get a power by means of which he can heal the sick, even so we can get a power through Christ by means of which we can exercise self-control. President David O. McKay feels it so strongly that he often says, "What you think of Christ will determine what you are." There are reservoirs of power above and beyond the world which we can tap, and which will make it possible for us to discipline ourselves.

The Source of Courage

Courage, the fourth cardinal virtue, has long been considered a manly virtue. It is often thought

about in terms of two aspects: physical courage and moral courage. Of the two, perhaps the most needed in our day and time is moral courage, the ability to say *no*, when appetites and instincts dictate *yes*. It is easy to live according to the world's opinion, difficult to follow one's own. It takes a strong and good person to stand out and be different from the crowd.

At the peak of his controversy for the abolition of slavery, Wendell Phillips, America's great public speaker, said:

It is easy to be brave when all behind you agree with you, but the difficulty comes when nine hundred and ninety-nine of your friends think you are wrong. Then it is the brave soul who stands up, one among a thousand, but remembering that one with God makes a majority.

Remembering this advice, we shall not lack courage.

It takes courage also to accommodate oneself to the decrees of destiny. With courage, a physical handicap frequently becomes a stepping stone to greatness; without courage, it induces pessimism, despair, and ultimate defeat. Every one of us can think of numerous examples of each type.

But now, we ask, where is the source of courage to fight fear, worry, and defeat. It is to be found in a whole-hearted, whole-souled belief in the divine Sonship of Jesus. With such a genuine faith, the individual can feel that he and God can accomplish that which seems impossible. To have the highest form of courage, man must tap the great reservoirs of power above and beyond himself. One of the saddest experiences of life is to witness people facing tragic situations, desperately in need of a sustaining power, but not knowing where to turn.

These first four cardinal virtues are accepted both by the great pagan thinkers and by the exponents of Christianity. Rome and Greece found wisdom, justice, temperance, and fortitude acceptable patterns of conduct, even highly praiseworthy. And the Old Testament prophets and Jesus found them equally acceptable.

Faith: A Principle of Action

Turning to the final three—faith, hope, and charity [love], we find something that is distinctly Judeo-Christian. "Faith is the substance [assurance] of things hoped for, the evidence [proof] of things not seen." It is a whole-souled trust. It is a principle of action; it is used with powerful results in many forms of activity.

The farmer who sows the seeds has faith they will germinate and mature. The scientist who conducts an experiment has faith that he will discover a truth. The businessman who organizes a business has faith that he will be able to sell his product. Columbus had faith that he was being led in the

(Continued on following page.)

direction of discovery. And many men have faith in the great God who upholds and sustains the universe, a faith that leads to self-discipline.

Faith in God is a principle of power. By faith the sick are healed, the fearful are given courage, the sinful are assured of the forgiving power of Christ, and the burdens of the heavy laden are made lighter.

And we can all cultivate faith, but we must obey four principles: (1) we must have a desire for faith; (2) we must be aware that faith is a gift from God and be humble enough to ask Him for the gift; (3) we must read the four standard works of the Church, and finally, and perhaps most important, (4) we must experiment with the principles Jesus enunciated in the Sermon on the Mount, we must utilize them in solving the problems of life.

Alma recommended experimental faith. (See Alma 32.) Anyone who will learn to forgive those who have wronged him, who will refuse to gossip, who will not return evil for evil, who will refuse to counsel God, or who will not judge others unrighteously, will know the truth of the doctrines and will recognize their divine authorship. Jesus spoke with emphasis on the principle, saying:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

Faith that is rooted in a personal conviction and that results in a commitment to live on a higher plane can activate high moral principles in a man's life.

The Light of Hope

Hope, the sixth cardinal virtue, is far from being the prevailing tone of our society. Our literary artists complain of there being no meaning or purpose to life. History, to many of them, is a long series of gloomy forebodings. They are disappointed with science, technology, government, political programs, and religion. Seventeen contributors to *Suicide of a Nation*, published in England in 1964, see education as hopeless, Parliament as amateurish, industry as lagging, and society made up of conformists. It is frankly a pessimistic view of life. Those contributors cannot see any increasing purpose in the history of civilization.

And yet those who have looked Christianity searchingly in the face have found in the New Testament a buoyant, exhilarating view of the future. In place of egoistic tendencies of our dispositions, our single selfishness and compulsive greed, Christianity puts God into the picture. The Biblical hope is not

centered in man, nor in his weakness, but in God and His power. God is directing the destiny of nations. This philosophy of history is everywhere present in the Bible and the Book of Mormon. Shakespeare used it in his tragedies, Carlyle in his *History of the French Revolution*, and Lincoln in his famous messages to the nation. It was God who led the children of Israel out of Egyptian slavery into a promised land. It was God who threshed the kingdom of Israel and the kingdom of Judah with Assyria as the whip. It was God who directed Lehi to this promised land.

Lincoln stressed the concept that God rules the world in his "Meditation on the Divine Will." He wrote:

The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different than the purpose of either party; and yet human instrumentalities working just as they do are the best adaptation to effect His purpose.

Through the ages sincere Christians can see the creative energies of God preparing the way, raising up new leaders, and directing the destiny of civilization. Toynbee sees in history a divine purpose which transcends our human vision and understanding. He sees in history a Master plan, with an increasing purpose running through it all.

Christianity gives to us a God-centered, not a man-centered hope. And this hope has helped many to endure life. The prevailing tone of Mormonism is one of hope in the bright new world of the future. Mormonism will yet help in important ways to usher in that bright new world.

The Book of Mormon has something important to say about the interdependence of faith and hope. Moroni explicitly notes that "without faith there cannot be any hope." (Moroni 7:42.) Without faith in the atoning power of Jesus we cannot look forward with hope to a personal immortality.

Hope generates a calm, peaceful feeling toward difficulties to be overcome. It helps us to see the silver lining of every cloud. When the light of hope goes out, life becomes weary and burdensome.

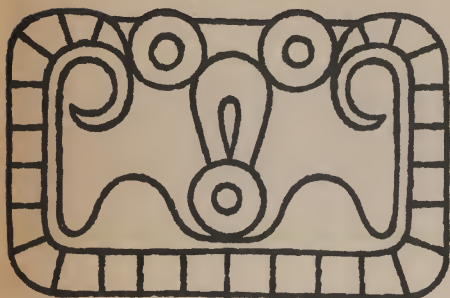
Patriarchal blessings, sincere prayer, the temple ordinance of marriage for eternity, baptism, and the sacrament can be builders of hope. There is much in Mormonism to inspire hope.

Love Is the Mountain Peak

Love, of course, is the mountain peak of the

(Concluded on opposite page.)

AZTEC HISTORY AND THE BOOK OF MORMON



Sample of ancient Aztec design in stone and cement.

(For Course 15, lessons of April 9 and 30, "Nephi Instructed the People" and "Completion of the Small Plates"; for Course 19, lesson of May 14, "The Apostasy"; for Course 27, lessons of April 2 and 9, "The Gods of This Earth" and "Man's Communion with God"; for Course 29, lesson of March 5, "Divinity of Book of Mormon"; to support family home evening lesson 8; and of general interest.)

For centuries, philosophers and others have argued the existence of God. To the Latter-day Saint, trying to resolve this matter through human resources alone is inconsistent with the basic purpose of our life on earth. We believe that God has sent us here to prove our faith and to gain further experience outside of His immediate presence. As the Apostle Paul explained to the Corinthians: "For we walk by faith, not by sight." (*II Corinthians 5:7.*)

To be able to prove God's existence through purely natural means would destroy the element of faith necessary to this probationary state. The Lord has said in a modern revelation: "But, behold, faith cometh not by signs, but signs follow those that believe." (*Doctrine and Covenants 63:9.*) During His earthly ministry the Saviour condemned men who sought sure knowledge through signs as "an evil and

(Continued on following page.)



THE SEVEN CARDINAL VIRTUES (Concluded from opposite page.)

seven cardinal virtues. After defining the principle of love for the Corinthians, Paul says:

And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [the pure love of Christ]. (*I Corinthians 13:13.*)

Paul thinks of love as the all-inclusive virtue. With love we can fulfill the whole law. To the Romans he wrote:

... For he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to thy neighbour: therefore love is the fulfilling of the law. (*Romans 13:8-10.*)

Further to emphasize the power and universal nature of love, Paul wrote to the Galatians:

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. (*Galatians 5:14, 15.*)

How closely this parallels the power of love as given by Jesus. To the lawyer who asked which was the great commandment, Jesus responded:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (*Matthew 22:37-39.*)

When I learn to love my neighbor as myself I will cease my selfishness and greed and will work in the interest of others. I will cease to be egoistic and become sociocentric. I will appreciate the point of view of the old Mayan civilization in the Yucatan Peninsula: If I take too much, there will not be enough for others.

John the Beloved stressed the power of love by contrasting it with hate. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." (*I John 3:15.*)

We are rapidly learning in this world of atomic power that we must love or perish. In all seven cardinal virtues, we know that there runs a common element. We cannot cultivate them perfectly without a deep and abiding faith in God.

Library File Reference: CHARACTER.

adulterous generation." (Matthew 12:39.) Thomas, one of the Twelve, wanted proof that the Lord had risen from the dead. After Jesus had appeared and Thomas believed, the Lord said to him:

"... Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (See John 20:24-29.)

In the same spirit, the Prophet Alma taught that those who are "compelled to be humble" because of poverty or because of signs are not as blessed as those who humble themselves because of hearing the word of God, because faith is not to be based on perfect knowledge. (See Alma 32.)

Are external evidences, then, to be regarded as being totally worthless in building faith? Another experience of the Prophet Alma may help us answer this question. A man named Korihor challenged Alma's faith in God and demanded *proof* that God did exist. Alma responded:

"... Thou hast had signs enough; will ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator. (Alma 30:44.)

Alma did not claim that these external evidences proved that there is a God, but he employed them as evidence which witnesses that there is a God.

In a similar way, men have tried for more than a century to prove or disprove the truthfulness of the Book of Mormon by purely natural means. Faithful Latter-day Saints, however, know that the only sure way to answer this question is to carry out Moroni's instructions when he directed:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4.)

External evidences cannot replace this sure witness, but they do play a valuable role by influencing persons to "ask God." External evidences can sup-

port the sure testimony received through prayer and the Holy Ghost.

In their book, *Ancient America and the Book of Mormon*, Elder Milton R. Hunter of the First Council of Seventy and Thomas Stuart Ferguson compare the history of the Book of Mormon with the writings of the Aztec historian, Ixtlilxochitl. (This name is pronounced approximately as if it were spelled Eesht-lil-sho-she-tl.) He was one of the last Aztec historians—born about 1568; died in 1648—and he served as an interpreter for the Spanish in courts of justice for the Indians in Mexico. He compiled an account in Spanish of his people's history, based on the records in his custody. Ixtlilxochitl's history remained relatively inaccessible until it was published in Spanish in 1848 (18 years after the publication of the Book of Mormon); so far as is known, none of it was published in English until 1950. Numerous parallels exist between the Aztec and Book of Mormon histories. Because Joseph Smith did not have access to Ixtlilxochitl's account, and the latter obviously did not have access to the Book of Mormon, these parallels must be regarded as evidences, each history testifying to the truthfulness of the other.

The Book of Omni contains one of the most striking parallels with ancient American histories. About two hundred years before Christ a group of righteous Nephites under King Mosiah I left their homes in the Land of Nephi and journeyed north into the Land of Zarahemla where they united with a people known as the Mulekites. Like the Nephites, the Mulekites had left Jerusalem about the time of the Babylonian captivity. The Mulekites reported that some time previous to their uniting with the Nephites, they had encountered Coriantumr, the last survivor of the Jaredites, a group which had come to this hemisphere centuries earlier. It is interesting to note that both the secular history and *The Book of Omni* state that (1) the third group (Mulekites) encountered a remnant of the first group (Jaredites); (2) the second group (Nephites) and the third group (Mulekites) became a single united people; but (3) there is no indication that the first group (Jaredites) and the second group (Nephites) ever had contact with each other. Other interesting parallels are suggested in the accompanying chart.

—Richard O. Cowan.

Library File Reference: BOOK OF MORMON—EVIDENCES.



AZTEC HISTORY AND THE BOOK OF MORMON



Writings of Ixtlilxochitl*

(Aztec Historian—lived in 16th Century)

FIRST SETTLERS

At the time the people were building "the very high tower, in order to shelter themselves in it when the second world should be destroyed . . . their languages were changed and, not understanding each other, they went to different parts of the world. . . ." (Page 24.)

One group ". . . who understood their language among themselves, . . . having first crossed large lands and seas . . . came to this land, which they found good and fertile for their habitation." (Page 25.)

". . . They settled the greater part of it [Mexico], especially that toward the north. . . ." (Page 39.)

These "giants" were "destroyed and exterminated by great calamities and punishments from heaven, for some grave sins that they had committed. . . ." (Page 49.)

SECOND SETTLERS

"The Tultecas were the second settlers of this land after the decline of the giants. . . . Tulteca means artisan and wise man, because the people of this nation were great artisans, as is seen . . . in the ruins of their buildings. . . ." (Page 57.)

THIRD SETTLERS

The Ulmecas and Xicalancas landed on the east coast of Mexico (page 123) which is the same area where the first group landed. (Pages 30-31.)

The Ulmecas "found some of the giants that had escaped the calamity and extermination of the second age." (Page 136.)

QUETZALCOATL'S VISIT

"During the first days of the year" when Christ was crucified, ". . . the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place. . . ." (Page 190.)

Quetzalcoatl arrived in the land; he was considered "as just, saintly [holy], and good; teaching them by deeds and words the path of virtue and forbidding them their vices and sins, giving laws and good doctrine." He instituted fasting and used the symbol of the cross. (Page 203.)

HUEMAN'S COMPILATION

A great religious and military leader, Hueman, ". . . gathered together all the histories the Tultecas had, from the creation of the world up to that time . . . and he entitled this book calling it Teomoxitli, which well interpreted means Various Things of God and divine book: the natives now call the Holy Scriptures Teomoxitli, because it is almost the same. . . ." (Pages 337-338.)

Writings in the Book of Mormon

JAREDITES

Jared and his group departed from the Old World at the time the people were building the Tower of Babel. At that time the Lord confounded the people's language and scattered them to all parts of the world. (Ether 1:33; see also Genesis 11:1-9.)

The Lord did not confound the language of Jared and his friends. (Ether 1:36-37.) After journeying in the wilderness (Ether 2:5), they were on the sea for 344 days before reaching the promised land (Ether 6:2-12), which was "choice above all other lands." (Ether 2:7, 12.)

". . . The whole face of the land northward was covered with inhabitants." (Ether 10:21.)

"And thus we see that the Lord did visit them in the fulness of his wrath, and their wickedness and abominations had prepared a way for their everlasting destruction." (Ether 14:25.)

NEPHITES

The Nephites were an industrious people, working with wood, iron, copper, brass, steel, gold, and silver. Under Nephi's direction they built a temple patterned after the Temple of Solomon. (2 Nephi 5:15, 16.)

MULEKITES

The Mulekites landed in the same area where the bones of the Jaredites had been found. (Alma 22:30.)

The people of Zarahemla or Mulekites discovered Coriantumr, the last survivor of the Jaredites. (Omni 1:21.)

CHRIST'S MINISTRY

On the fourth day of the year there arose a terrible storm with "exceeding sharp lightnings"; as a result of earthquakes, some cities sank into the sea while others were covered by mountains. Vapors of darkness blotted out the light of the sun, moon, and stars. (3 Nephi 8:5-23.)

3 Nephi, chapters 11-28, give the account of the Saviour's ministry in America.

MORMON'S ABRIDGMENT

Mormon was one of the last great prophets of the Nephites and also led their armies at the final battle at Cumorah. Before his death he prepared an abridgment of Nephite history; his inspired volume (the Book of Mormon) is regarded as a companion to the Bible and is America's witness for Christ.

*The writings of Ixtlilxochitl were taken from Milton R. Hunter and Thomas Stuart Ferguson, *ANCIENT AMERICA AND THE BOOK OF MORMON*; Kolob Book Co., Oakland Calif., 1950. Numbers in parentheses in the left hand column refer to specific pages in this volume.

*Extract from Bernardino de Sahagun's *History of New Spain*.

Compiled by Richard O. Cowan.



Art by Dale Kilbourn.

BESIDE STILL WATERS

PARK BENCH PONDERING: A TIME TO MEASURE OURSELVES.

Today I walked along Central Park in the heart of New York City.

It was a soothing feeling in this seething center of the world's commerce. To my left was hurry—taxi darts and roared like a pride of lions on the loose. From below the sidewalk I could hear the hum of a rushing subway. Across the skyline, sleek, glass-sided buildings pushed upward. At times they seemed to be hurrying toward the sky. Hardly more than a bus stop away were the dazzling lights of Broadway.

But to my right was the quiet of the park. A bushy-tailed, gray squirrel with brown-tipped ears paused near me. A horseman trotted leisurely along a path winding through the woods. A heavy-coated little man stood by a cart bearing hot coals. He was selling roasted chestnuts. A woman happily pushed a perambulator. Plump, gray-blue pigeons wheeled overhead. Others waddled along the walk.

Along the street people scurried. Inside the park they strolled. Here and there were park benches of slate-blue slats over concrete frames. On some of them people sat chatting. Here and there a lone man meditated.

And this reminded me of a tall, spare, white-haired New Yorker who was called "Park Bench

Statesman." Bernard M. Baruch knew well the bustling side of New York. He had come to the big city from the South as a lad of 10. He became an office boy at 19, a Wall Street partner at 25, and a millionaire at 35. During the fifty years after he made his first fortune, he served as a close adviser to five United States presidents, beginning with Woodrow Wilson.

Bernard Baruch developed the faculty of getting away from the downtown din, sitting on a quiet park bench, and thinking about himself, other people, and the world.

He once wrote¹ that he was shy and fearful as a boy, with "an ungovernable temper." He added that if there were a "key" to his growing up it was in his systematic efforts to appraise himself. He said that as he became better acquainted with himself, he acquired a better understanding of others.

All of us in these hurrying times need to pause on occasion for "park bench" meditation, to measure ourselves against life, to count our blessings, and to ponder about those who help bring blessings our way.

In his memoirs, Bernard Baruch describes and appraises some of the world figures he knew intimately. He writes of Winston Churchill: "one of the greatest in history."² Mr. Baruch tells of a

side of Churchill few men knew: how he walked through his garden with his dog, pausing to admire the bloom of a rose or talk to the goldfish in a pond as he fed them. Apparently Winston Churchill, grappling vigorously with world affairs much of his life, took plenty of time for "park bench" musing.

David of Israel was a warrior and a statesman who built an empire and founded a long line of kings. David was also a poet who knew the art of meditation. Here are a few of the gentle, faith-filled lines this mighty monarch gave us:

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.³

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.⁴

New York is a king among cities. I should like to think that it has achieved some of its greatness through its Central Park, with its green pastures and still waters amid the bustle.

All of us similarly need a personal Central Park: a time and place to pause often, to ponder, to contemplate ourselves, to consider the goodness of life and the handiwork of Him who is truly our Father.

—Wendell J. Ashton.

(For Course 9, lesson of April 30, "A Leader Is Guided"; for Course 15, lesson of March 26, "Nephi, a Statesman"; for Course 25, lesson of May 7, "Improvement Is Always Possible"; for Course 27, lesson of April 9, "Man's Communion with God"; to support family home evening lesson 9; and of general interest.)

¹Bernard M. Baruch, *Baruch; My Own Story*; New York, N.Y.: Henry Holt and Company, 1957; page viii.

²Bernard M. Baruch, *Baruch, the Public Years*; New York, N.Y.: Holt, Rinehart and Winston, 1960; page 122.

³Psalms 19:14.

⁴Psalms 23:1-3.

Library File Reference: MEDITATION.